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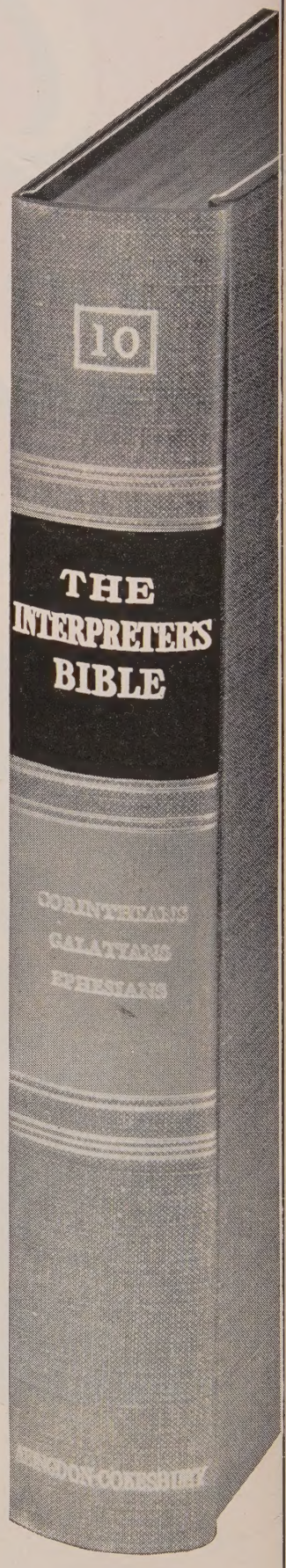

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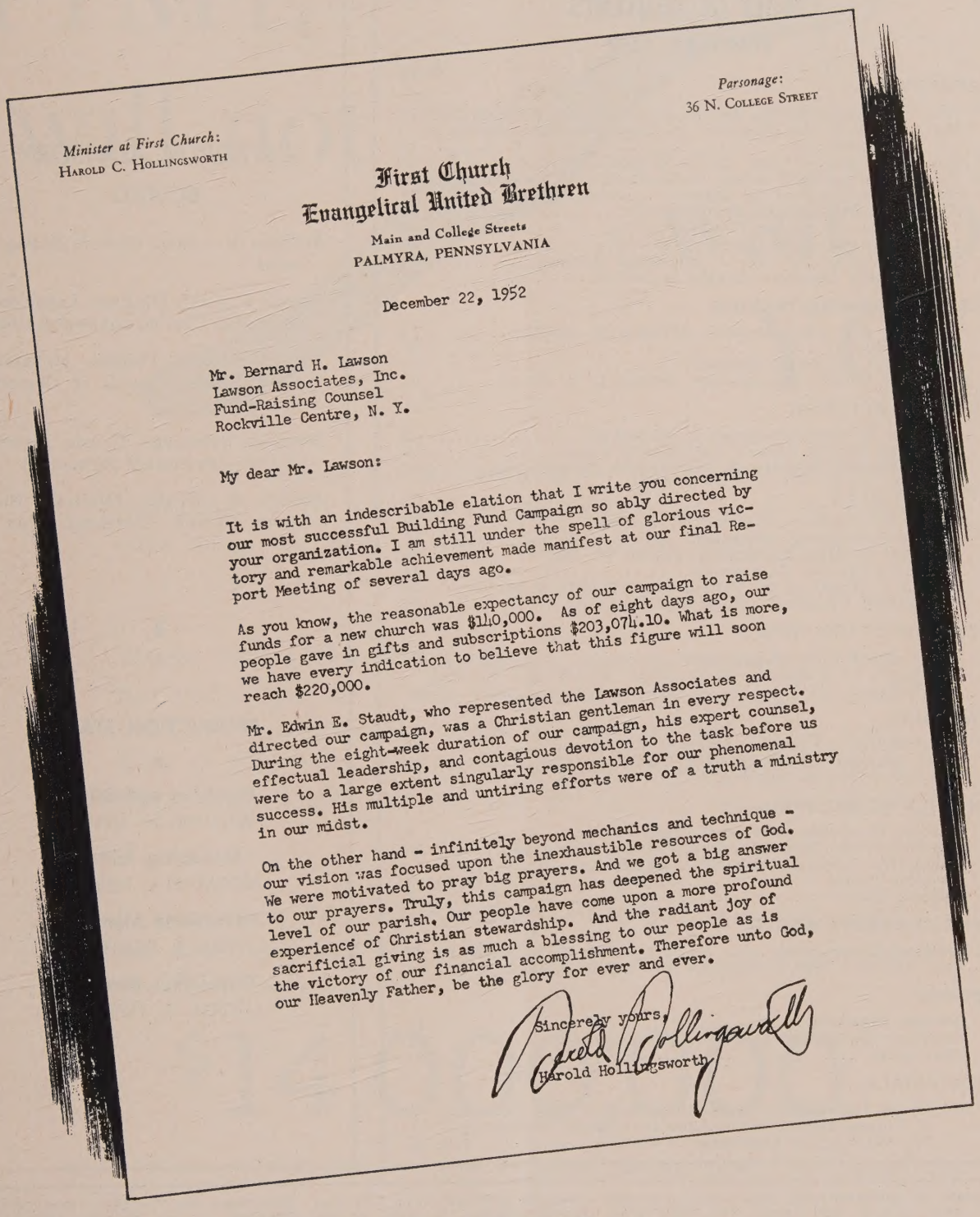

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Sincerely yours,
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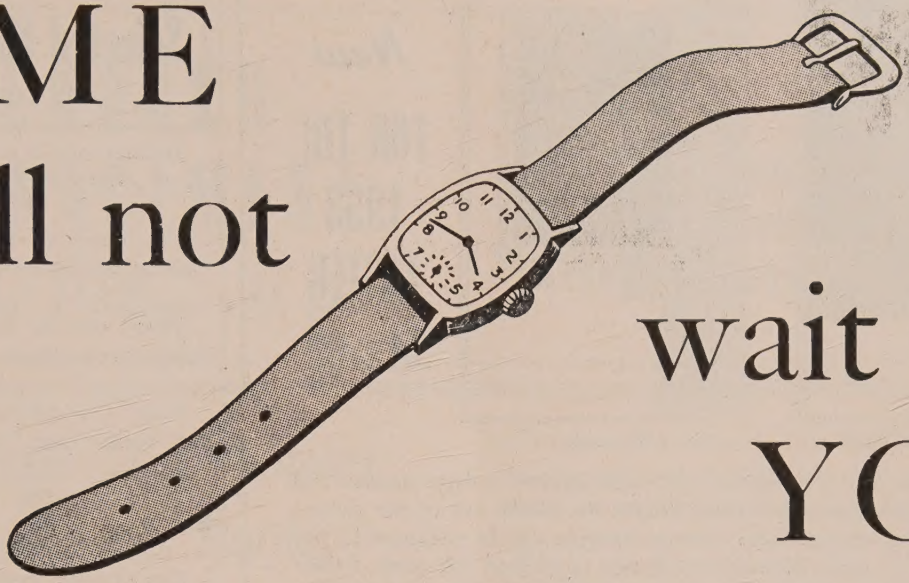

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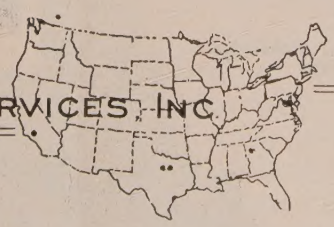

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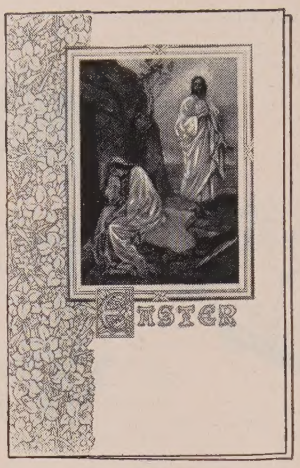

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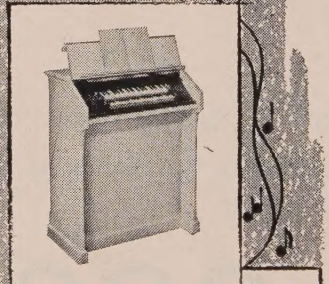

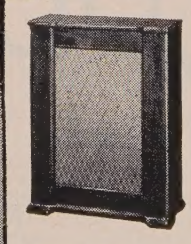

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Human love is so tender that it needs much cultivation.

* * *

Our homes should be places of peace, charity and understanding.

* * *

There can be an over-emphasis on health precautions.

* * *

There is a difference between talking "at" rather than "with" friends.

* * *

We may enjoy gossip rather than like it.

* * *

The average human being thrives on the sense of accomplishment.

* * *

Our emotional nature is a very important part of ourselves.

* * *

We often use inferiority complexes as alibis.

* * *

We sometimes hurt the person we love most.

* * *

No man is at the end of his rope until he is at the end of hope.

* * *

To develop personality we must learn how to smile, to be courteous and to look presentable.

* * *

The physical importance of sex is of less value than the spiritual.

* * *

We may make ourselves unpopular by making many promises and seldom delivering.

* * *

We may destroy personality by refusing to work with others only on our own terms.

* * *

If happiness could be bought most of us would be unhappy because of the price.

* * *

"How you say" may be more important than "what you say."

* * *

Two magic words—"I can."

* * *

The neurotic is a nightmare to his family and friends.

* * *

Self-indulgence is infantile.

* * *

There is no substitute for self-command.

* * *

A "conscious will" adds to a man's spiritual value.

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXIX
NUMBER 5
FEBRUARY, 1953

Encourage Distribution Of Religious Books

MOST of our readers are interested in any plan which will more widely distribute the many good religious books coming from the publishers. Some ministers plan to pass their own book purchases around to interested people. A few churches maintain libraries of modern books which are available to any requesting them. A church we visited on Christmas Eve had taken advantage of an opportunity offered by the Christmas season. It seemed a splendid plan to us.

The church is the Grace Evangelical United Brethren Church of Fairview, Ohio, of which R. R. Rodes is the minister. Mr. Rodes set up a book table some weeks before Christmas with the suggestion that the members buy these books for Christmas gifts. Our visit was on Christmas Eve and appearances would indicate that many had taken advantage of the opportunity offered.

If this plan interests you we suggest that you contact a book store in your community and ask its cooperation in such a plan. If there is no local book store write the book publishers. The wealth of good religious literature being published today needs both more intensive and extensive distribution.

"The Assurance of Things Hoped For"

I LIKE the wording of Hebrews 11:1 in the Standard Revised Version. "Faith is the assurance of things hoped for." On so many things hope is still strong but assurance is weakening. We need a strengthening of hope.

Christians of today need to be assured of the individual freedoms which our Protestant fathers thought so necessary. In a world which rushes toward state socialism, communism and regimentation we need assurance that the individual is still free. The four freedoms of the Atlantic Charter are not enough. We need assurance of freedom of work, of thought and action. The right to be a man.

Christians need assurance, as have men of all ages, that we live in an orderly universe. We need to be assured that there is "one far off divine event toward which the whole creation moves"—that all things work together for good to those who love and serve the Lord.

We need assurance that the kingdoms of this world will eventually become the kingdoms of our Lord and Saviour, Jesus Christ. It is hard to read this in the signs of the times. Some of the more conscientious find themselves curbed as they recite the Lord's Prayer: "Thy kingdom come, thy will be done on earth as in heaven."

We need strenthened assurance that God is interested in each of us individually. Death and destruction, turmoil and strife are about us on every side. Can the God who sits over the strife still be interested in the fate of you or me?

We certainly need assurance of salvation. The social gospel is fine. But we are individuals. We need individual faith and individual convictions. We will move up with the mass but salvation is a matter of the individual life.

Finally we need greater assurance of our hope for eternal life. Corliss Lamont writes of *The Illusion of Immortality*. It is not an illusion to Christians. We have stood many times over the open grave to deny the lift which comes to those who mourn with this hope. The belief in personal immortality has been abused by theologians and capitalized by rulers who have sought to make death easy for those who fight their battles. We resent the petty argu-

ments of one and the intellectual dishonesty of the other. But we need a renewing and strengthening assurance of personal life beyond the grave.

Yes, Lord, we profess belief in all these things. Give us the assurance which will strengthen the hope and lead to faith. Lord, we believe—help thou our lack of assurance.

Alice in Church Wonderland

THE editor has a friend who insists that the inspiration for *Alice in Wonderland* must have been in the pastoral experience of the author. Only in that way, he insists, could he have secured the imagery so essential for the story.

Every clergyman, he insists, has had the experience of feeling so small that he can go through a keyhole.

Looking at an illustration which brought together the Dormouse, the Mad Hatter, the March Hare and the smile of the Cheshire cat, he insists that the group looks mighty like a committee in his own church.

And to further his argument, he takes the game of croquet where flamingoes are used for mallets and the porcupines for balls, he says: "that is just the way they would play the game in my church."

After many years of close contact with local churches I am ready to admit that there is some point to his argument. Many years ago I talked with Dr. Shailer Matthews, then Dean of Chicago Divinity School about local church inefficiency. His contention was to let the matter rest, as confusion and inefficiency were the price we must pay for voluntary participation.

Also, I recall a visit I made to a theological seminary to give a chapel talk to the students on the subject of Church Administration. The faculty of the seminary was conspicuous by its absence. The president explained it in this way: "Some of them feel that our young men will make fools of themselves soon enough without having the aid of some one who has come to teach them how to stand on their heads." That certainly was *Alice in Wonderland* reasoning.

Here is another church which felt that it needed some reorganization in its school. At the annual meeting it appointed a committee to study the situation. The committee taking its task very seriously found the faulty points and knew how to correct them. It brought in a full and honest report. But at the meeting the report was opposed—not because it was a bad report—but because the congregation felt that one person who had been in a position of influence for years might not favor it.

Here is another. A local church, to secure the cooperation of a non-active member, appointed him as a one-man "property committee." This man is a contractor of considerable reputation and he took the task seriously. No one gave him instructions for his work; he was a self-starter and he sent to the church one of his own staff to look over the building to see what was needed to bring it into first class condition. The report as submitted cost him some money. The report was duplicated so that each member of the Board of Trustees had a copy. But it was never read. The chairman saw to that.

Said the chairman: "Here is some mistake. It is quite true that Mr. Blank was placed in charge of properties. By properties we meant that he should see that the hymn books were in good order, that the chairs and seats were adequate and that the janitor did his weekly cleaning." *Alice in Wonderland.*

Here is another church. When it was a very small church, many years ago, a financial committee of three undertook to count the offering each Sunday. Instead of returning the offering plates to the altar they were taken to a small room where the men spent the balance of the worship hour counting the money. In the past few years the church has added many members and now employs two full time secretaries in the church office. Some one suggested that a mechanical money counter and sorter would do the labor of the weekly money counting. A member of the board was instructed to investigate the matter. This member reported that for a few hundred dollars a machine could be purchased and that one seceretary could do the counting and assorting in less time than the three men had taken.

However, the three men themselves protested. They did not want to be relieved of their work. One said: "I haven't listened to a sermon for twelve years and it's too late to start now."

The result—you know what happened. The three men continue to leave the service and count the money. *Alice in Wonderland?*

One could go on for many pages with this sort of thing. But I will conclude with a story which appeared in Mr. Warner's column some years ago. It must have been a good story because *The Reader's Digest* picked it up and used it. It seems that a young man had been called to a church as "Assistant Minister." He

(Turn to page 85)

VISUAL AID TO FAITH

Religious Symbolism

*by James C. Mackenzie**

THE meaning of the word "symbol" as given us by one of the latest and most widely accepted dictionaries is: "that which suggests something else by reason of relationship, association, convention, etc.; especially a visible sign of something invisible." The origin of the word itself is two Greek words: "syn," together and "ballein," to throw, giving us the Greek word "symbolou," a sign by which one knows or infers a thing; itself coming from an older Greek word *symbollein*, to throw together, compare.

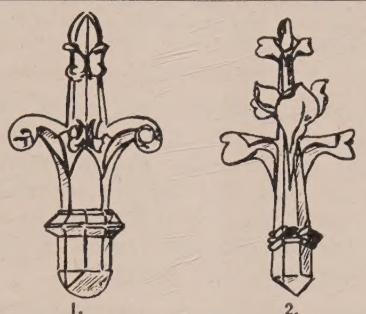
Beyond its Greek origin, the word represents something vital in the history of civilization for it represents man's chief means of communication with man. From the cave paintings of neolithic man, symbolically depicting animal forms, through the elaborate hieroglyphics of the Egyptians, to modern-day oral and written language, each sign and each sound is put together with intention that it shall represent some idea of thought. Likewise, a nod of the head or a wave of the hand symbolizes an affirmation or a greeting. As so much of our expression is carried on by means of symbolism of one form or another, it follows that much in art must also be representative; and especially must religious art be symbolic as it deals, to a large extent, with the supernatural which cannot be depicted directly.

Very early in the history of the Christian Church symbols were devised and used by the faithful. Strangely enough, however, the cross was not among these early signs, not coming into popular use until the fourth century. Many of the first symbols were formed from the Greek language, which was quite generally spoken and understood in the civilized portion of the western world at the time of the founding of Christianity. Even in the East, as a result of Alexander the Great's conquests, the language was known and widely used. Thus it was that Greek was the language in which Christianity was introduced into Rome from the East and hence gave us symbols known and used to this day.

A form often used in early times was the Christogram, the Greek monogram of Christ. The Hebrew name "Joshua," Jesus, when translated into Greek, became IHCOUC and "Christ" (meaning anointed and, when applied to the Saviour, denoting his messianic character) become XPICTOC. Hence, to form a Christogram, either the first two letters of XPICTOC may be combined to form Figure IV† or the initial letters of IHCOUC XPICTOC may be used. Figure III‡ The popularity of this symbol dates from about 312 A. D. when Constantine and Licinius, as joint emperors, proclaimed the Edict of Milan, or the "edict of toleration" which established the right of individuals, including Christians, to worship as they saw fit. The year before, 311 A. D., as legend has it, Constantine, as Augustus of the West, was engaged in war against Maxentius, Augustus of the East. As a result of a vision in which he saw in the sky the sign with the phrase EN TOXTΩ NIKA (In This Sign Conquer) and a dream in which Jesus instructed him to display a pennant showing the device, Constantine ordered such a banner made and the troops were victorious, once again defeating Eastern paganism.

The Christogram was the device most commonly used in the ancient church but in the Middle Ages, a new symbol replaced it—the monogram of Jesus, "IHS," formed from a contraction of the Greek IHCOUC (Iesous), "Jesus," IHC. Gradually, Latin replaced Greek and the symbol became IHS with a Latin translation of the letters to mean "Jesus Hominum Salvator," "Jesus the Saviour of Men." In more recent times there have been various attempts, none of which are historically accurate, to attach an interpretation to the initials, the most familiar being "I Have Suffered."

These symbols found their being in more or less natural and obvious sources, but other, more obscure, devices were developed during the time of the persecution of the early Christians. By their use, the faithful made themselves known to one another while concealing their faith from their persecutors. Their use in the catacombs provided inspiration for the early worshipers. One such cryptic device was the fish. Using as an acrostic the Greek word for fish, IXΘYC, the phrase IHCOYC XPICTOC ΘEOY YIOC CΩTHP, (Iesous Christos Theou Hyos Soter) "Jesus Christ, Son of God, Saviour," could be formed, giving to a simple and meaningless sign a charac-

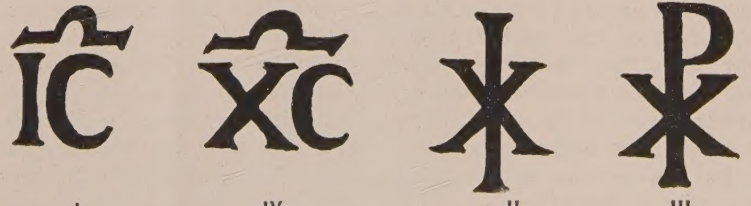


1. 2.

While the ordinary Cross rises as a Free-ornament in a vertical plane, the finial makes a Cross, in plan. It extends its arms not only sideways, but also regularly to the front and back. Crocket-like additions clothe the stem, which usually takes the form of an elongated four or eight-sided shaft. There may be one or more tiers of crockets. The finial serves to decorate spires, pinnacles, baldachins, tombs, etc., and is specifically Gothic ornament. 1—Early Gothic (Jacobsthal). 2—French Gothic (Viollet-le-Duc).

†See figure IV.

‡See figure III.



I IV II III

I—A contraction of the word IHCOUC (Iesous) (Jesus). The mark over the letters is the sign of contraction. II—The contraction of the word XPICTOS (Christos). III—The monogram IX is taken from the words IHCOUC XPICTOC (Iesous Christos). IV—Christogram.

*Architect, New York City.

I II III

I—The Patriarchal Cross. II—The Celtic Cross. Both represent the crusading world-wide zeal of the church. The small arms of the Patriarchal Cross represent the "inscription written in Greek, Hebrew and Latin" and the circle of the Celtic Cross represents the whole world or the perfection of eternity. III—St. Andrew's Cross possibly draws its form and name from the legend that Andrew the apostle was crucified head downwards. One version of the story is that he asked that his Cross should be so set because he was unworthy to die as Christ had died. This Cross is the symbol of humility and of the practical service always associated with Andrew.

ter of deepest significance to those who understood its Christian use. The use of the lamb is more easily understood as the origin can be found in the Gospels and even traced back to the Old Testament wherein the Christ is spoken of as "a lamb" (Isaiah 53:7). These four, the cross, the christogram, the fish and the lamb, the classical symbols of our Lord, are surrounded by an ancient and sacred atmosphere.

Pro and Con

In the Christian church there has always been, however, strong feeling both for and against the use of symbols. From earliest times there were those who could only see in such emblems a direct connection with the pagan ideologies so recently overcome and felt strongly that their use could lead only to the reverence of the symbol itself, rather than that which it represented. These, perhaps, were the forerunners of a "reformation" which was not to gain its full strength for many hundreds of years, during which time there was constant rumblings and undercurrents emanating from those who believed a wrong interpretation had been and was being given to the basic tenets of Christianity.

On the other hand, there were those who felt the need of reinforcing the appeal of the spoken and written (which few could decipher) word by a visual supplement. Pope Gregory I encouraged paints to be used in churches " . . . that they who are ignorant of letters may, at least, read on the walls by seeing, what they cannot read in books." St. Basil, in a sermon, urged artists to glorify Christ and publicize the lives of the martyrs which were, by him, "too feebly painted." Paulinus Nolames found that the artistic presentations of the saints in the Church of St. Felix had a sobering effect on the masses who came to worship there. Being unused to such meetings, the people were apt to give them too much an air of unrestrained festivity and leaned toward the belief that the saints approved such revels. But examination and study of religious scenes on the walls, and the realization of what they depicted, distracted the mind from such earthly affairs and led the thoughts into paths of quiet contemplation and reverence.

Today, whether or not symbols are to be used is governed, more or less, by the doctrine adhered to in a specific church and by the personal preference of the congregation. To those who are staunchly opposed, there is not much to be said, unless, it be a word of caution —for, if symbols are banned, so must all ornamentation be, for it is not fitting that a church be decorated with "pretty," meaningless motifs, merely for the sake of relieving monotony or of masking ugliness. It might also be mentioned that through the use of age-old and widely recognized symbols, the church throughout the world might be more closely bound and could thus offer a spiritual home whose furnishings, while "different," could be easily recognizable to those who would otherwise be adrift in a sea of strangeness and loneliness.

For those who believe symbols have a part to play in contemporary worship, a knowledge of their history and an understanding of their significance can greatly add to the benefit and pleasure to be derived from their use. A study of the vast store of motifs would be a rewarding experience for both the minister and the layman, and of especial value to the ecclesiastical architect. For the most part, it is well to use symbols which are recognized and understood and do not require extensive explanation but, when feasible, it can create added interest to introduce some of the lesser-known but quite liturgically correct devices. Thus, the bursting pomegranate will represent the Resurrection; a conventialized thistle will signify the sin of man and, as in the Dana Memorial Chapel at the Madison Avenue Presbyterian Church, designed by the author, might well be joined with the rose which represents the promised Messiah who "taketh away the sin of the world." The columbine was a favorite device of the Flemish masters and represents the seven gifts of the Holy Spirit. The vine, of course, holds a prominent place both as a symbol of Christ and the church. When it carried twelve bunches of grapes these signify the Apostles and if there are birds in the branches, they depict Christian souls. Grapes alone on a stem represent unity. Lilies, besides being the emblem of the Virgin and of her purity, also represent heavenly bliss and celestial beatitude. A small flame in the heart of the flower should replace the stamens of the Annunciation lily, signifying eternal life. Animals, also, can be used symbolically and many of such uses can be traced back to the Middle Ages when the literary work of the time, the "Physiologus," set forth descriptions of habits allotted to various animals because of specific mention of them in the Scriptures. Thus it was that an eagle, poised in air with a fish in its claws, after emerging from the water, became a symbol of Christ, the sea being the world and the fish, Christians. Through various such roundabout interpretations, the bee came to represent busy forethought, labor and chastity; the hive eloquence. The bird represents the human soul; the horse, war; the hyena, vice, and so on.

Symbolism of Numbers

One of the most useful is the symbolism of numbers wherein one represents the Unity of God; two, the dual nature of Christ; three, the trinity, and faith, hope and charity, etc.; continuing on to twelve, denoting the twelve disciples.

Also popular, but rarely fully understood, is the use of color. Seldom does the use go beyond that of red for strength, love, martyrdom and fire; purple for royalty; green for fidelity, hope and immortality; yellow for wisdom and constance; blue for faith, fidelity, loyalty, constancy, truth, adoration; white for light and innocence; etc. There is a further significance, however, wherein a specific color has a different meaning depending upon where it is used; i. e., blue in a man's dress indicates wisdom but in a woman's, jealousy and love. It also represents the air and is the emblem of the celestial region and celestial purity. Strictly speaking, however, it should not be used in church decoration or for ecclesiastical vestments as it is not a canonical color. Likewise, red, which is a canonical color, when worn by men stands for nobility but when worn by a woman, pride, obsti-

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NEW OCCASIONS TEACH NEW DUTIES

New Techniques for the Lenten Series

*by James Edward Doty**

"THE CATHEDRAL HOUR"
Order of Service

The Prelude
The Processional Hymn
The Invocation and Lord's Prayer
An Anthem
The Scripture Reading
The Gloria Patri
Joan and Bill Meditation
The Prayer Cross
A Solo
The Cathedral Hour Message
A Solo
The Offertory
The Closing Hymn
The Benediction

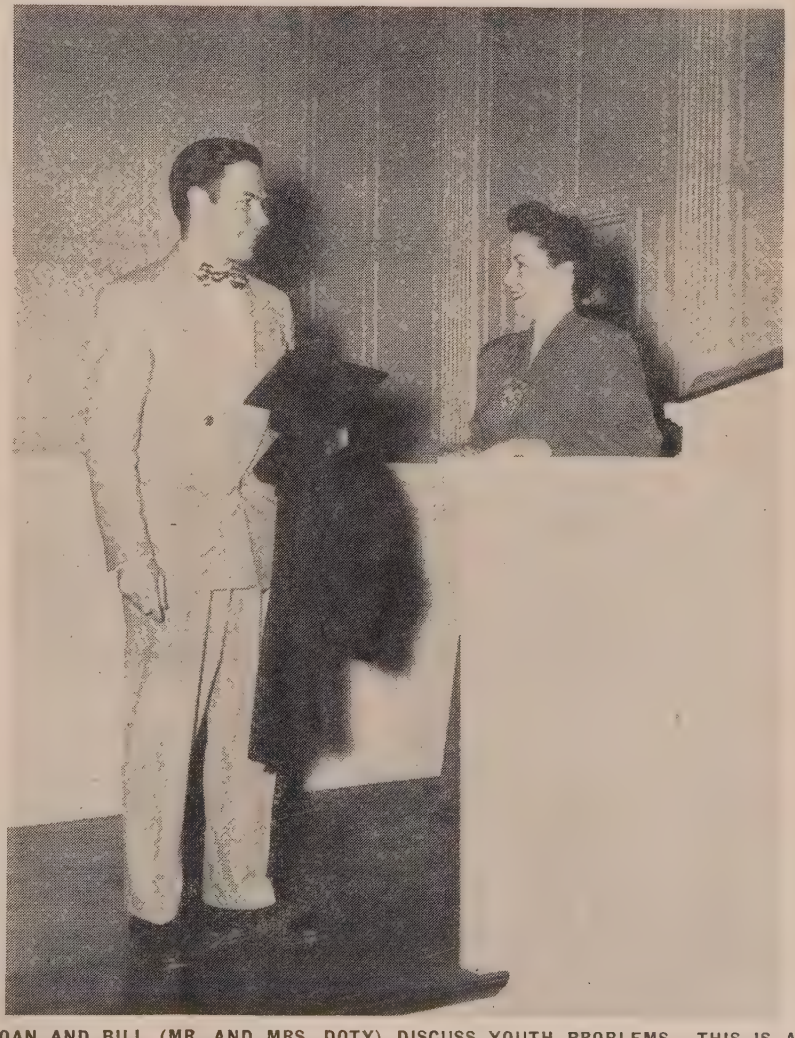
A WEEKLY Lenten series, "The Cathedral Hour," in a former church of the author, created several new uses for the cross with dramatic, colorful lighting supplemented by the use of colored slides. How could "The Cathedral Hour" maintain its important function in preparing the people for the Easter message of triumph, yet still maintain a sense of the dramatic and the untried? This was the problem as we conceived the series which had as its theme: "Jesus, Master Builder of Lives."

On succeeding Wednesday evenings during Lent three years ago a different profession "looked" at Jesus. Dr. Allan Knight Chalmers, for eighteen years pastor of New York's Broadway Tabernacle and who came in 1948 to the professorship of preaching at Boston University School of Theology, started the series with "A Teacher Looks at Jesus"; our music for the initial service was in competent hands, for a young protege of Roland Hayes, Curtis Holland from Georgia, sang unforgettably the spirituals from the deepest South.

The church, Crombie Street Congregational Church, in Salem, Massachusetts, had everything against the series. Four other Protestant churches on the same night were continuing Lenten series which had been built up over the years. Crombie Street had not had a Lenten series for a long time. "You can't get people out on Wednesday nights," said one deacon before the series and the speakers had been announced. Competing programs, a changing community seventy-five per cent Catholic, and never before attempted seemed indeed to be difficult hurdles.

Crombie Street burned in 1934 to the extent that only the brick walls dating back to 1828, stood in the one-room church. A resourceful minister, S. Lawrence Johnson, now pastor of Park Manor Congregational Church, Chicago, envisioned a new plant complete in every way. The result of his vision was one of the most perfectly constructed churches one could imagine with a spacious hall on the first floor complete with stage and rooms including a church school office, cloak rooms and rest rooms, and an auditorium on the second floor with a divided chancel, hanging brass chandeliers and clear glass windows, and a pure white interior throughout. We had a worshipful church and that was our greatest asset.

The cross, set on the top of the chancel screen, was seen but not used to the maximum in creating a worshipful setting. Why not use special lighting so the shadow of the cross could be thrown on the pure white wall behind it? This experiment was carried out with both amber and blue gelatin over a floor



JOAN AND BILL (MR. AND MRS. DOTY) DISCUSS YOUTH PROBLEMS. THIS IS AN INTERESTING FEATURE OF THE CATHEDRAL HOUR.

*Minister, First Methodist Church, Lynn, Massachusetts.

spotlight, but the white and the blue gave the most awe-inspiring atmosphere. Since this would be incorporated into the service, it was decided to give the special section in the service a name, so for want of a better one, we used the name "The Prayer Cross" in our advertising and newspaper and radio releases. It was felt that this would enhance the worship period since all house lights would be extinguished and the focus of attention would be on the Cross and its shadow on the wall.

The organist was instructed to play a quiet hymn such as "Sweet Hour of Prayer" on the chimes, then this would be followed by the soloist, who remained seated, singing the hymn while the congregation's attention would still be directed on the shadow. As the last notes would fade away, the pastor took his place at the pulpit and began in a very quiet and meditative way a short evening prayer which rarely lasted more than three minutes.

It was still felt that something more had to be added to make the service unique so that the average man on the street, who rarely came to church for special services, would find added meaning for Lent. Then it was the "Joan and Bill Dramatic Meditation" was conceived. There was no rule which said that a Lenten service could not dare to do the unusual, so the unusual was not only dared but done! My wife and I decided to play two college students named Joan and Bill. Each evening the two would discuss problems facing young people, but not only young people but also people of all ages. The theme of the evening would be the theme for the college students. When Dr. Chalmers spoke on "A Teacher Looks at Jesus," we became two college students looking at Jesus and his teachings for 1949. We used college jargon to make the couple seem more youthful than two who were known in the community as preacher and wife, although we are in our late twenties.

The dramatic meditation lasted approximately four minutes with the last person to speak wondering what Jesus would say. At that moment, the side spotlight which had been on Joan and Bill went out, and a Kodachrome projector, located on the floor at the foot of the chancel steps, was then put on with the famous Sallman's head of Christ reflected on the back wall of the chancel. A man stood out of view by a side door then read the actual words of Jesus apropos to the problem from the Revised Version of the New Testament. At this moment Joan and Bill, who had been standing on the chancel steps, would turn their backs to the congregation and would look at the reflected head of Christ as the words were being read.

It was felt that the Prayer Cross, as originally planned, could then follow the Kodachrome slide, with the two young people leaving the front steps, and the organist playing the chimes followed by the soloist and the prayer. Although the minister was robed both before and after the Prayer Cross, this created no insurmountable problem since the robe was easily removed during a fifteen-second period of darkness before the skit began.

So popular was the first "Joan and Bill" that it was repeated at each of the four remaining Cathedral Hours. For the second Cathedral Hour, "A Psychologist Looks at Jesus," Dr. Paul Johnson of the Boston University psychology department was the speaker. Again Joan and Bill talked on the basis of "peace of mind" and how psychology is related to life. "A Rabbi Looks at Jesus" was adequately handled by Dr. Aaron Dekter of Malden, Massachusetts; Joan and Bill spoke about anti-Semitism and how Christian young people should combat it wherever they found it.

The eminent penologist, Dr. Miriam Van Waters of the Reformatory for Women at Framingham, Massachusetts, spoke on "A Layman Looks at Jesus." Joan and Bill talked about the "priesthood of all believers" in simple, non-theological language. Dr. Van Waters was impressed with the dramatic meditation to the extent that she invited the pastor and his wife to give the same one she had seen before the Friday evening assembly at the Reformatory "for my girls."

The late William L. Stidger was the closing speaker of the series. "A Preacher Looks at Jesus" was his topic, so Joan and Bill followed an appropriate theme. "Never before in my forty years in the ministry," the famed preacher told the capacity congregation, "have I ever seen anything more ingenious and effective than this Joan and Bill dramatic meditation and the Prayer Cross. Every preacher in America should hear about it!"

Did the Prayer Cross and the Dramatic Meditation make a difference in the series? Each speaker exclaimed as he went into the pulpit at the size of the congregation. Sickness, competing services elsewhere, and the weather were never mentioned to a single speaker nor did they have to be volunteered as reasons for the small gatherings. "Joan and Bill" together with the congregation were satisfied the Cathedral Hours had met a need in old, historic Salem where "you can't get people out on Wednesday nights!"

Ministerial Oddities

Collected by Thomas H. Warner

An English journalist said: "Professor James Moffatt told me some time ago that one of his favorite recreations was the solving of cross-word puzzles, to which, recently he has added the concocting of cross-word puzzles. He has sent me some specimens of his skill in this pleasant exercise."

* * *

A literary man, of an inquisitive turn of mind, has discovered that fully half of the persons who have their names recorded in the Dictionary of National Biography are the sons of clergymen.

* * *

One Sunday, as a Scotch minister was returning homeward, he was accosted by an old woman, who said, "O, sir, well do I like the day you preach." The minister knew he was not very popular so he answered, "My good woman, I am glad to hear it. There are too few like you. And why do you like me to preach?" "O, sir," she replied, "when you preach I always get a good seat."

* * *

On the occasion of Rev. Donald Macleod's settlement at Linlithgow, the beadle took him to the churchyard and pointed out the resting place of all that was mortal of former ministers of the parish. "There's where Dr. Bell lies, an' there's where ye'll lie if you are spared." It was not to be however, for Dr. Macleod was subsequently transferred to Glasgow. Before leaving Linlithgow the beadle remarked, "Weel, sir, ye are the first man that was ever lifted oot o' Linlithgow except to the grave."

* * *

A number of years ago the Congregationalists gave the following extract from a seminary student's examination paper. It said it was an exact transcript. "Esaw was a man who trusted in god. He was cast on the island of Patmos and lived there for a number of years. He did his own cooking, and he was called the Harry man because he was a great Hunter for game. I certify that I have neither given nor received aid on this examination."

* * *

A minister in Houston, Texas, reversed the collection plate procedure one Sunday in 1942. At the end of his sermon, he gave each person present a dollar, and the advice that the money be used to help the needy. This was designated by the press as an "attendance booster."

YES, YOU CAN HAVE AN EASTER PAGEANT

"For of Such Is the Kingdom"

by Burnette W. Dowler

WHAT, give an Easter pageant? Impossible! Where would we give it — who would make the scenery, the costumes? Who would be the director and the characters? Yes, these objections and many others passed through our minds, too, when we considered the possibility of arranging a special holiday drama. Quite frankly, we became very irritated at the very mention of any holiday pageantry until we hit upon a method that did away with all the trials and tribulations that usually beset such amateur productions. We found a sure-proof method of not only producing a thirty to forty-minute production of great interest to congregation and participating members alike, but, in the process, were able to teach valuable lessons from the life of Christ. By combining simple techniques with audio-visual aids, readily accessible to most churches, we found a simple solution that can be used for almost any anti-climatical holiday Sunday evening or mid-week service in churches whose plant and personnel are limited. We took a film strip (colored) on the life of Christ, wrote our own script to match the pictures, and then, using one of our Youth Fellowship groups as characters, recorded the script with organ accompaniment as a sound track.

Equipment

The only equipment necessary for such a project is a film strip projector, a 33 1/3 L.P. record player, if recordings of hymns and special music are used; piano or organ if live music is the background; a seven-inch tape recorder on which to record the sound track. Any good film strip, preferably in color, on the life of Christ that has good pictures of the Easter story and events leading up to it is sufficient. We found, however, that most film strips have more pictures than are necessary for such a project, so we made a cap out of an empty tin can and effectively blocked out those pictures that were not included in the script.

THE GREAT COMMISSION*
By Jacques Barosin

Personnel and Technique

For our script, which requires twenty characters, we used only ten persons, plus the Fellowship director and the pastor. By doubling up, those of our young people who could easily change their voices, handled as many as three parts very effectively. The whole group, of course, was the multitude.

THE RICH YOUNG RULER*
By Jacques Barosin

The scripts were mimeographed and given out two weeks in advance to be read and reread until thought patterns and diction merged into a convincing portrayal. For our only rehearsal, we ran through the script but once, then recorded a "test run" to check the equipment and reception, and then made our final recording. The whole procedure, including a final playback, only took a little over two hours.

Our script, written primarily from a Moffatt translation of the New Testament Gospels, has been integrated in an arbitrary manner, but this is necessary if a smoothly flowing narrative is to be attained. The voice of the narrator is the connecting link between each picture and serves to tie the whole film together. We would suggest that all scripts be clearly marked with picture titles, scripture references, character codes, and directions for the projectionist turning the frames.

The organist (or pianist) following his script, and using the familiar hymns and music of the season, furnished the background that rose and fell, quickened and slowed, according to the tempo and mood of the script. Our organist became so enthused over the project, that he spent several evenings in the neighborhood theatre checking the musical background for effect and technique. We found also, that recording organ music in a large deserted auditorium can be very disconcerting, so we recommend that the music be included in the test run for volume and interference. Of course, if records are used, this conflict does not arise.

THE TRIBUTE MONEY*
By Jacques Barosin

The project proved so interesting both

Code of Characters

N.—Narrator
P.—Peter
J.—Jesus
Ph.—Pharisee
W.—Woman
L.—Lawyer
M.—Martha
BM.—Blind Man
Lp.—Lepers
Ph2.—Pharisee
Tax.—Taxpayer
R.—Rich Young Man
By.—Bystander
MM.—Multitudes
S.—Sadducee
Rm.—Rich Man
Ma.—Maidservant
Pl.—Pilate

The film strip used in this production is Part II, Life of Christ, distributed by the Christian Education Press, Philadelphia, Pennsylvania.

*Pictures used in this article are from the Filmstrip of the Christian Education Press.

to the Youth Fellowship Group that made the sound track, and to the audience that enjoyed it, that we are in the midst of plans now for a Christmas film that takes up the other half of the film strip that we used. This one will be a little more elaborate and will use as background recordings that the choirs of the church have made.

Script

The numbers prefacing the picture titles are the actual numbers of the frames used, thus they are out of order. The initials are explained in the code at the head of the article. The Biblical references are important if this is to be used as a teaching medium as the script is assembled and written.

LIFE OF CHRIST — Part II

1. Title
2. Credit title
3. Credit title

4. For of Such Is the Kingdom
(Matthew 18:1-5)

N. In the time of Herod the King, while the Roman government claimed right to all the land from Europe to Egypt, there came walking along the shores of the sea of Galilee a man named Jesus of Nazareth. An ordinary man, simple in his habit, speech and dress, he came teaching and preaching the gospel of repentance and the kingdom of God. As he paused in his journeying to celebrate a feast day, one of his disciples came and asked him:

P. "Tell me, Master, who is greatest in the realm of heaven?"

N. So he called a little child to him and set her in the midst of them and taught them.

J. "I tell you truly, unless you change and have a faith like this little child, you will never get into the realm of heaven at all. Whoever humbles himself like this child, he is the greatest in the realm of heaven; and whoever receives a little child like this for my sake; receives me. See that you never despise one of these little ones; for I tell you, their angels in heaven always look upon the face of my Father."

(Turn frame)

5. Jesus Marking on the Ground
(John 8:3-11)

N. Early the following morning, as Jesus returned to the temple, the people gathered about him and he taught them. The Scribes and Pharisees brought a woman who had been taken in the act of adultery, and making her stand forward they said:

Ph. "Teacher, this woman was caught in the very act of committing adultery. Now, Moses has commanded us in the law to stone such creatures; but what do you say?"

N. Perceiving that they meant to test him, Jesus stooped down and began to write with his finger on the ground. Then he raised his head and answered them.

J. "Let him who is without sin among you throw the first stone at her."

N. When they had left one by one, Jesus looked up at the woman.

J. "Where did they go? Has no one, then, condemned you?"

W. "No one, sir."

J. "Neither do I. Go on your way and never sin again."

(Turn frame)

6. The Light of the World
(John 8:12-20)

N. The Pharisees again sought to test Jesus that they might find a charge against him. As he continued to teach they sought to trick him. Jesus said:

J. "I am the light of the world, he who follows me will never walk in darkness."

Ph. "Teacher, you are your own proof. How can that be true? What evidence have you of what you say?"

J. "If I testify to myself, my testimony and evidence is valid. I am not of myself — there is myself and my Father who sent me. Is it not written in your own law, that the evidence of two persons is valid? I testify to myself, but my father who sent me also testifies to me."

(Turn frame)

7. The Good Samaritan
(Luke 10:25-37)

N. Jesus taught many different persons that day. One, a jurist, a man of law, came and sought to learn from him.

L. "Teacher, what am I to do to inherit eternal life?"

J. "What is written in the law? What do you read there?"

L. "You must love the Lord your God with your whole heart, with your whole soul, with your whole strength and with your whole mind."

J. "A right answer. Do that and you will live!"

L. "But. tell me master, who is my neighbor?"

N. Through the story of the Good Samaritan, Jesus taught this zealous lawyer that eternal life is closely related to loving one's neighbor, and one's neighbor was any child of God in need anywhere.

(Turn frame)

8. In the Home of Mary and Martha
(Luke 10:38-42)

N. As he journeyed and taught Jesus often visited in the home of Mary and Martha for here he was always welcome. One day, as he sat talking with Mary, Martha, who was always busy about the house, came up to him.

M. "Lord, does it mean nothing to you that my sister has left me to do all the work myself? Come, tell her to lend a hand."

J. "Martha, Martha, Mary has chosen the best dish and she is not to be dragged away from it. She has chosen well in selecting the nourishment of the kingdom."

(Turn frame)

9. Healing of the Man Born Blind
(John 9:1-12)

N. Continuing his journey, Jesus met the halt, the lame and the blind. As he passed along he saw a man who had been blind from his birth, and his disciples asked him:

P. "Rabbi, for whose sin, his own or his parents, was he born blind?"

J. "Neither hath this man sinned, nor his parents, but that the work of God might be illustrated in him."

N. When Jesus had said these things, he spat on the ground, and making clay from the saliva he anointed the eyes of the blind man with the clay.

J. "Go, wash in the pool of Siloam."

N. The blind man went his way, washed his eyes, and came forth seeing. After the news of his healing had reached the Pharisees and they had questioned him, he again met Jesus on the way.

J. "The Pharisees have cast you out because you testified to your healing, haven't they. Tell me, do you believe in the Son of Man?"

BM. "Who is that, sir? Show him to me that I may believe in him."

J. "You have seen him, he is talking to you."

BM. "I do believe, Lord."

(Turn frame)

15. The Cleansing of the Ten Lepers
(Luke 17:11-19)

N. Later, as he journeyed in the way, Jesus met ten lepers.

Lp. "Jesus, Master, have pity on us."

J. "Go, show yourselves to the priests."

N. And so the ten went their way, but one, seeing that he had been cleansed, returned, glorifying God with a loud voice, and fell at the feet of Jesus and thanked him,

J. "Were all ten not cleansed? Where are the other nine? Was there no one to return and give glory to God except this Samaritan, this foreigner? Get up and go, for your faith has made you well."

(Turn frame)

16. The Pharisee and the Publican
(Luke 18-9:14)

N. That same day, as Jesus taught certain persons who were confident of their own goodness and looked down upon everyone else, he told them of the Pharisee and the Publican.

J. "Two men went up to pray in the temple; one was a Pharisee and the other was a taxgatherer. The Pharisee stood up and prayed."

Ph2. "I thank thee, God, that I am not like the rest of men—thieves, rogues, and immoral, or even like yonder taxgatherer. Twice a week I fast and on all my income I pay tithes."

J. "But the taxgatherer stood far away and would not even lift up his eyes to heaven, but beat his breast as he prayed."

Tax. "O God, have mercy on me for all my sins."

J. "I tell you, he went home accepted by God rather than the Pharisee. for everyone who lifts up himself will be humbled, and he who humbles himself will be uplifted."

(Turn frame)

18. The Rich Young Ruler
(Matthew 19:16-22)

N. One of the group stood forth and

(Turn to page 29)

FOR THE SUNDAY BEFORE ASH WEDNESDAY

The Observance of Lent

A Sermon

*by Harry M. Savacool**

The people gathered as one man to Jerusalem.—Ezra 3:1.

AS Ezra lived with the returned exiles in Jerusalem he felt their great need of a spiritual revival and uplift. As the time came near for the traditional Feast of Booths he seized upon it and made it a great national religious event with "all the people gathered as one man to Jerusalem" to join in the great observance. Ezra was a wise religious leader. He saw the need of emotional power in religion. He knew that the Jews must be stirred out of their lethargy and discouragement if they were ever to succeed in the great task of restoring the land of Israel and its religion to anything of its former glory and power.

The results justified Ezra's efforts. The celebration of the Feast of Booths did stir the people. The processions, the singing, the sacrifices and the symbolical living in the booths to remind them of their forefathers' sojourn in the wilderness, stirred a great religious fervor. The people were wakened from their discouragement and careless existence to a new devotion to God and his work. Under the influence of this revival they did what their leaders had not been able to get them to do in any other way. They cleared out the debris of the old temple from the holy site and laid the foundations of the new temple and began work upon building it.

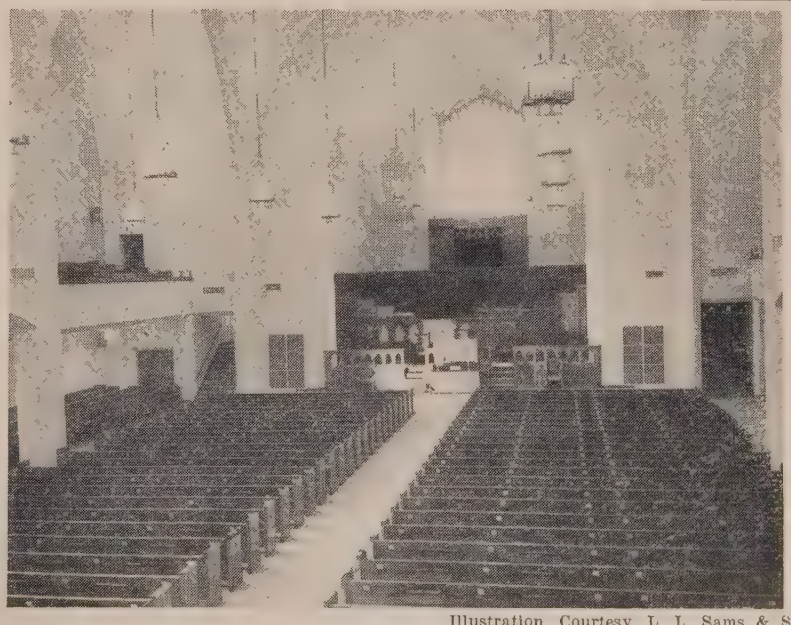
True, the fervor did not last and the building of the temple languished and came to an end. It was not until eighteen years later, under the impetus of another revival under the preaching of Haggai the prophet that the people were again stirred to new life and finished the building of God's House.

What the Jewish leaders found by these two experiences is a great fact of religious living. It seems impossible for people to keep at a high pitch of religious devotion. There is always the inevitable cooling off and unless it is corrected by revival there is certain to be serious spiritual loss. Religious leaders have always recognized this fact and have provided for times of special spiritual cultivation and uplift. Even the Roman Catholic churches have their Forty-Hour Devotions and Novenas.

From the time of the first settlements in America down to a few decades ago the middle of the road Protestant churches such as the Presbyterians, Baptists, Methodists, Disciples, and others depended upon the annual revival meetings to give their people this spiritual uplift. For many years it served that purpose in a splendid way. For a period of from one to five weeks the revival reigned supreme in the church. Practically every other activity, religious or secular, was laid aside for these evenings. Meetings were held every evening and often during the day as well. The main purpose of these meetings was the conversion of sinners but often the greatest real result to the church was the revival of the church members. Many who had been careless and drifting into worldliness were reclaimed. Faithful members were stirred to great acts of devotion and service. After the revival for a period of time everything in the church was at the peak of spiritual efficiency.

Then the church revival fell upon evil times. This was due to a change in the life pattern of the people and a great increase in secular activities beyond daily work. Some would allege that there was also a general decline in religious loyalty. This has grown to the place where in many churches practically every person except the aged have every evening promised and planned for weeks in advance. Community organizations issue printed programs with leaders and committees listed for a whole year in advance. Every pastor knows that if he plans any activity not in the regular weekly church schedule he has great difficulty getting his people. Mr. Church Member has something scheduled for every night in the week. He must meet with the committees of his service club, his lodge meets, he is on the committee of the scouts, the public charities, the civilian defense, or other community affairs. The same is true of his wife. It is worse if anything with the teenagers. There is the youth club, sororities, fraternities, scouts, and a multitude of other activities sponsored by the public schools. Almost every eveing is claimed weeks in advance. Such a thing as attending a revival every night for two weeks would not even be considered possible.

All of this means that church revivals are entirely gone or very poorly attended. Only the great, union, city-wide revivals with some great name evangelist can draw a crowd and they draw on the territory for a hundred miles around to do it. Even the denominations that believe the revival meeting is absolutely necessary are having their difficulties. Some time ago I attended a revival in a church which believes that a church is not a church without a revival meeting twice



Illustration, Courtesy, L. L. Sams & Sons

NAVE AND CHANCEL
Broadway Baptist Church, Fort Worth, Texas

*Minister, First Methodist Church, Owego, New York.

a year and found only about 20% of the membership present and not 10% of the male officials of the church present. Half of the attendance was from other towns and churches. Many of these were revival meeting fans who attend every such meeting for miles around.

The revival of today does not revive. The average church conducting a revival thinks it is lucky to get 50% of the average Sunday morning congregation present. Those who do attend are the most faithful and spiritual members of the church. The very ones who need to be reached and revived, the members who are only half committed to Christ and those who if they ever have been converted have backslidden long ago, are the ones who never attend the revival.

This has been the case increasingly for twenty-five years or more. As a result the churches have not had the regular spiritual uplift that they must have regularly to live and grow. Without this regular spiritual uplift the members have become less and less spiritual. Things have reached such a pass that many large churches do not have a single member except the pastor who can offer a prayer in public or bear testimony for Christ before their fellowmen.

For a long time many ministers have felt the need of something to take the place of the revival meeting in giving their churches a regular spiritual uplift. Visitation evangelism has largely taken place of the revival for winning converts to the Christian faith but it does not serve the need of reviving the church membership as a whole. Only the limited number who are actually doing the evangelistic visiting are revived and they usually are the most faithful members of the church and those least in need of it. Ministers and interested laymen have been looking for some method of spiritual revival of the members of the church which will work in our times.

Some of us believe we have found at least a start towards it in the annual observance of Lent. Until recently the observance of Lent was limited to the liturgical churches. Little by little the more evangelical churches began to make some use of Lent. As some of us have promoted the observance of Lent in recent years we have seen in it great value as a means of spiritual revival of the general membership of the church. It has many advantages over the church revival even if we could make that effective once more.

One of the great problems of the church revival was and is publicity. How even to get the members aware that such a movement was in progress was always a difficult task. Many a minister in the midst of a special revival effort and working with all his might to get people to take an interest in it has been astonished to speak to some church member about attending only to find that he had completely forgotten that the meetings were even being held. Lent seems to have a spontaneous publicity. It is observed all over the Christian world and everyone seems to be conscious of it, the worldly as well as the Christians. Something like the spirit of Christmas the spirit of Lent seems to get into the air. Businessmen take it into account in planning their business. Newspapers publicize it in many ways. Radio commentators mention it. It gets a free advertising that no revival meeting could buy even with large sums of money available for publicity.

The great advantage of using Lent for the spiritual quickening of the church and church members is that it does not require a succession of services every evening as does the church revival. Anything that requires people to be in church every night of the week is doomed to draw a small attendance. It runs head on into commitments to many organizations and tasks often made months in advance before the revival date was set. But the promotion of Lent can be done largely through the regular services with perhaps the addition of a midweek Lenten service. It is a spiritual cultivation that can be carried on largely at home in the hours that are free from social and community activities. Perhaps when once it becomes the great movement that it can become among the Protestants it will tend to greatly limit social activities during the Lenten period and thus give more time for more special Lenten services.

The use of Lent for special spiritual cultivation is not something that each church must work out for itself. There are large quantities of helps available. The National Council of Churches each year publishes a Lenten devotional manual. Many of the denominations put out manuals of their own. The Methodist Church has for several years published its own manual called *The Sanctuary*. Many daily newspapers reprint the material in the National Council Lenten devotional manual. Some newspapers publish a series of Lenten meditations or sermons. Many radio stations provide for special series of Lenten programs. The public libraries arrange special shelves of books for Lenten reading.

Why should we look about desperately for some new and startling method of spiritual revival when right here at hand for our use is the ancient observance of Lent? Why should we not make use of all of the publicity and material that is about us everywhere in abundance? Why should we not capitalize on the interest of all churches in Lent? One church in a revival will hardly be noticed by a small city but all of the churches in the observance of Lent catches the attention of everyone. There is an enormous spiritual impact to the prayers of millions of Christians of all creeds all going up for spiritual victory and uplift; all centered on this one great objective of spritual uplift and victory at the same time.

It is because we need a spiritual uplift in this church and that we believe that the observance of Lent is the best way of getting it that we will again join with all Christendom in the use of this great spiritual festival. Let all of us make use of Lent as it begins. Make the right kind of start by attending an Ash Wednesday service. In this service we will join with our Christian brethren everywhere in remembering that we are but men, "from the dust we came and unto the dust we must return." Together we will repent of our sins and pledge ourselves to a deeper consecration to our Lord and his work.

Then let us give time every day to private devotions. More time than we have been accustomed to give. If you have been using the Upper Room daily continue to do so and add at some other time in the day the use of one of the special Lenten devotional manuals.

Most of us do not do much real spiritual reading of a solid nature. We are too often content with a few verses from the Bible and a page from the Upper Room. It would be embarrassing to ask this morning for a show of hands of those who have read a religious book all the way through during the past six months. Good religious reading is a wonderful aid to spiritual living. Our church library has quite a number of such books available. The public library has arranged a special display of books for Lenten reading. I hope that our people will make good use of these books.

Do not forget that Lent calls for self-sacrifice. As Protestants we do not think it important to refrain from eating meat but it is true that any real self-denial for Christ and his cause is a real means of spiritual blessing. We do not deny ourselves enough for our spiritual good. Christ denied himself for us and a multitude of Christians have denied themselves to bring the gospel to us. Who are we that we should be the only Christians to be free from the necessity of self-denial? It

(Turn to page 38)

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DIRECT-MAIL EVANGELISM MAY HELP — SO

Preacher — Sell Your Church!

*by William M. Hunter**

For I am not ashamed of the Gospel of Christ—for it is the power of God unto salvation . . .

EVANGELISM is telling the Good News—the Gospel. Sometimes—perhaps always—telling is also selling. If we believe the church is a means of grace unto salvation—if we believe the Gospel of Christ is worth telling or selling—we want to sell the church to our community, so that the church, in turn, may tell or sell the Gospel!

Is not everything we do, fundamentally, intended to invite people to come to our Lord and Saviour, Jesus Christ through his church?

What Is Direct-Mail Evangelism?

Direct-mail evangelism brings the message of the church and of the Gospel to members and non-members by means of the mails. Mainly it is meant to "flush out" prospects from the "unchurched" and new people in the community. It also stimulates a more active interest and participation in the church among present members—educating in Christian stewardship, ethics, and worship. Direct-mail evangelism makes the mailman an assistant to the pastor in the vast undertaking of preaching and teaching the Gospel—the Good News!

Why Direct-Mail Evangelism?

(1) The pastor cannot be everywhere at once. Pastoral calling is often a sore point with preachers and with congregations. Direct-mail evangelism is no substitute for calling, but it is an extension! Further, it often gives a meaningful focal point to pastoral calls on prospects.

(2) In "flushing out" prospects, it saves time and energy. In urban areas this is unusually significant, where people work "round the clock." "Doorbell pushing" is a fine art—but a man on the "swing shift" may not like it if the preacher calls at the wrong time. Who can blame him?

(3) It presents the whole life of the church: worship, social principles, ethics, stewardship, youth work, activities, and the like. Thus, the nonmember is given a complete picture of what life in a particular church really is; members are stimulated to a more rounded church life.

(4) It is a relatively inexpensive way to reach people. With new, modern methods of duplication, highly effective promotional material costs half that of good grade offset, about 25% that of good printing. Using permit mailing, Uncle Sam's mailmen work for you at low cost. More, pieces addressed to one person often are read by whole families.

(5) You have something to tell—and to sell! People are won more by example than by preachments. If you have a saving Christ, an active church—you can tell or sell both by letting people know about it in a dynamic way.

When Direct-Mail Evangelism?

When does a person need salvation? When does your church need new members? Are we not charged, "Be constant, in season and out of season?"

The on-going work of the church is—after all—a year-'round task.

However, for all practical purposes, direct-mail evangelism should begin in mid-September, when the youngsters return to school, to take advantage of World-Wide Communion—and continue at least until mid-June, including a post-Easter program, Children's Day, and preparation for the summer's projects: D.V.C.S., summer camps and conference, guest preachers, and the like.

Your year may be divided into three quarters of thirteen weeks each, making a thirty-nine or forty-week year. Or two twenty-week units are also possible.

To Whom Direct-Mail Evangelism?

Do you want to reach only a specific class of people? Are you an interracial church? Do you want to please fundamentalists? liberals? both? Whom do you wish to reach?

Christ taught us to preach to all men—but can (or will) your members accept any you may reach? Do your members really want your church to grow? Or do they want it a polite little clique, or club? You can draw hundreds of prospects to your church with the right type of direct-mail evangelism — and lose them in a moment, if your members aren't ready or willing to accept those who respond! Once, an Episcopalian rector and I wanted to hold Saturday night street meetings, a-la Salvation Army, but we were firmly told by our respective church boards, "Don't do it; we might not get the right kind of people."

Remember, several years ago, when the Voice of America caused many to leave from behind the Iron Curtain for West Germany? But the Western democracies were unready for these pitiful refugees—who slunk back to their communistic homelands in bitter, cynical desperation! I know from experience — this can happen in the church, too.

Don't try to build up your church until your people are ready to back you up in your promotional efforts.

You can't do the job alone. You require a custodian who keeps the place attractive. You need an organist and choir who will function as part of a worship experience, not as a concert group. You depend upon warm, friendly folk who love the Lord and their church—to hunt out and greet the stranger in their midst. "A satisfied customer is the best advertisement." Yet, I've also been told: "Your publicity is good, well-written, appealing. I like the idea of 'The Friendly Church.' Your sermon was helpful. The music was worshipful. But your members didn't seem to think much either of their church or of me as a potential member."

Yet, assuming you wish to reach all people in your community who are unreached, you may proceed in many ways. I'll tell you how we tried it; you can work out your own variants.

We're in a highly populated area. We send a woman to each apartment in the area, in ever-widening circles, to take names and addresses from mail boxes. We provide a letter of introduction to use where needed. She has never been refused admittance, when the letter is shown. We pay her a set rate per name; you might be able to do it with volunteers.

We take 500 names from the area. We send each an attractive letter explaining what we are about to do, enclosing a business-reply card for those not wishing our messages. This is done weeks in advance of the date our cam-

*Minister, John Hall Memorial Presbyterian Church, New York City.

paign actually begins. When cards come in, we correct our mailing list, add more names (for the initial letter), to bring our list as nearly as possible to a figure of 500.

During the campaign, if people ask us to remove names, we do so. Public relations is supposed to create good will. Relatively few object, however.

At the conclusion of our mailing period, prospects or members go on the permanent mailing list. To the rest we send a pleasant letter, telling them to expect no more material unless they wish it, enclosing a reply coupon and business reply envelope. Those showing interest, of course, go on the permanent list.

How to Go About Direct-Mail Evangelism?

You should always prepare your own copy to fit your own local situation. The only reason I give specific examples at all is to provide a complete picture.

Though not aimed at churches at all, let me recommend two helpful books: *How to Make More Money With Your Direct Mail* by Edward N. Mayer, Jr.,* in association with Printers' Ink Publishing Co., Inc., New York; and *Profitable Direct Mail Methods* by Robert Stone.† These are books by experts in the field. We can learn from them.

When we consider how to go about direct-mail evangelism, we must consider the following, at least:

I Methods of reproduction and relative costs;
II Setting up the mailing list;
III Working out the continuing program; and
IV Following through on prospects.

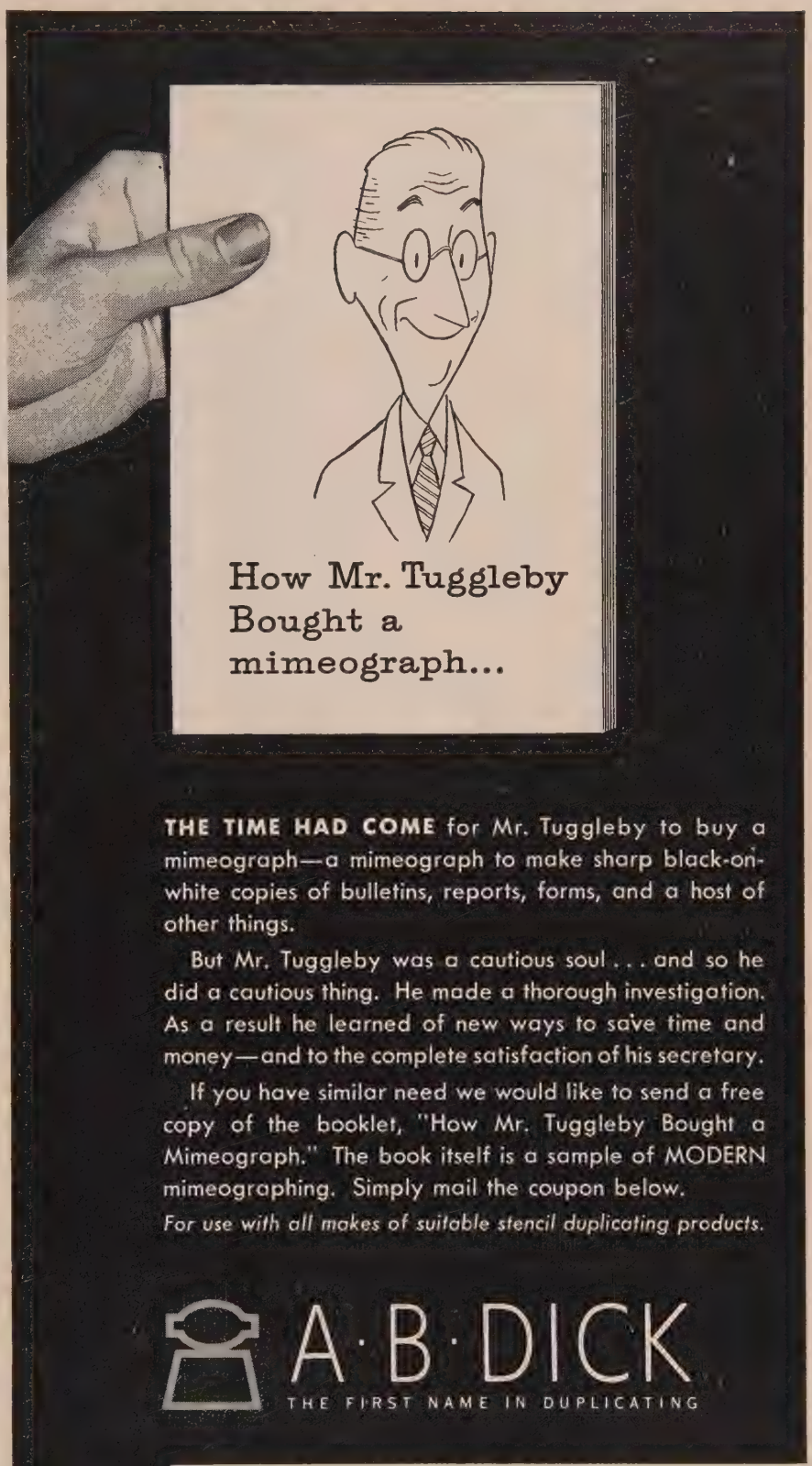
I
Methods of Reproduction and Relative Costs

Copy may be produced by (1) printing, (2) photo-offset, and (3) stencil and/or spirit duplication.

With printing, you provide your copy, and a dummy for your printer to follow in composing your material. Either you or the printer, or both must work out the layout, and the composition. You work with type and with "cuts" or pictures. When well done, it is attractive. It is also, as a rule, the most expensive, except in extremely large runs from the same copy, runs which can absorb the initial "make-ready" costs in the large number of copies produced.

Photo-offset is much more flexible than printing, decidedly lower in costs (about half as a rule), and more saving in time. By using a Varityper,

*Funk & Wagnalls Company.
†Prentice Hall, Inc.


How Mr. Tuggleby Bought a mimeograph...
THE TIME HAD COME for Mr. Tuggleby to buy a mimeograph—a mimeograph to make sharp black-on-white copies of bulletins, reports, forms, and a host of other things.
But Mr. Tuggleby was a cautious soul . . . and so he did a cautious thing. He made a thorough investigation. As a result he learned of new ways to save time and money—and to the complete satisfaction of his secretary.
If you have similar need we would like to send a free copy of the booklet, "How Mr. Tuggleby Bought a Mimeograph." The book itself is a sample of MODERN mimeographing. Simply mail the coupon below.
For use with all makes of suitable stencil duplicating products.
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ADDRESS .....
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or DSJ machine, you can not only prepare the copy in your church office, the entire layout, as a matter of fact, "ready for the cameras," in no more time than you'd need for the average dummy-and-copy for a printer. With high quality offset, you can even "strip in" photographs of an exceptionally clear quality. You can reproduce anything printable. But here, too, the bigger savings come with large runs; on small jobs the price of plates and camera work may prove too much for some churches.

By using the Stenafax Stencil and a really good stencil duplicator, you can produce almost anything that offset can, right in your own church office, at less than half the cost of photo-offset, or about 25% the cost of decent printing—and you can do it much more quickly than with either printing or offset.

For instance, I just completed a 20-page booklet-bulletin for Advent, with pictures (both photograph and line drawings), music, Varityped, photostatted, and printed copy—at a cost of less than $70 for materials for a run of 1000 copies. The total time consumed in paste-ups, making stencils, running same, collating, stapling, and addressing came to less than twenty-four man-hours of work. One man, working three eight-hour days, could produce an attractive, twenty-page booklet, ready for the mails. And we weren't trying to set any speed records, either.

This same job, offset, would have taken at least a week for delivery, costing a minimum of $200, and we'd still have had to do the paste-ups and addressing. A printer would have taken two or three weeks for the job, charging us at least $500.

You can do the same in your own office; many ministers and educators are already turning out startlingly attractive, stencil-duplicated material.

I use a Vari-Typer Composing Machine for copy. It's more expensive to buy than a typewriter, but saves tremendously on space and time, and hence on costs. While there are Vari-Typer faces which cut beautiful stencils of the standard type, by using the Stenafax Stencil, you can produce more artistic and readable "thick-and-thin" faces.

But you needn't let the lack of a Vari-Typer stop you from doing effective work. You can set copy on a regular typewriter, justifying the right-hand column manually, and then have it reduced photostatically to a pre-determined scale, then pasted up, like Vari-Typed copy. It's still typewritten and will never pass for print, but it's legible and fairly attractive.

How to Justify a Column

Here's a simple way to set up a column, justifying it on a regular typewriter.

a. Decide how many spaces wide your column may be, say 32 for instance. (32 spaces, reduced to two inches wide, produces type just about the same size as regular newspaper type, eight-point.)

b. Type, at the left of your paper, from one to thirty-two, somewhat as follows:

123456789/123456789/123456789/12

c. Set your copy in the left-hand column; note how many spaces are needed to complete the line. Then, retype on the right, adding spaces where proper to make a neat job, as follows:

12346789/123456789/123456789/12

What preacher hasn't at times, wished there were thirty-six or more hours in a day? Who hasn't wished he might have many arms, and a super-brain, to

What preacher hasn't at times, wished there were thirty-six or more hours in a day? Who hasn't wished he might have many arms, and a super-brain, to

(For detailed instructions, see illustration at bottom of page.)

d. Cut out the right-hand column; paste it up (properly code-marked) on a larger sheet or cardboard, and have it photostatically reduced to the width column you wish, say two inches. You can put three pica-typed columns, thirty-two spaces wide, lengthwise on a 11″x14″ card, and have it reduced to scale so that a column is two inches wide, and have the whole fit on an 8½″x11″ paper, a standard photostat size. Also, you can have your copy ENLARGED, if you wish, for poster work.

e. Set headings on typewriter, width of the column you expect to use.

f. Paste headings over proper stories, mounting them in the master copy.

g. Add any illustrative, pictorial material wanted.

h. Have complete paste-up Stenafaxed or reproduced by photo-offset, depending upon the medium you use.

The trouble with this is that it involves just about twice as much work as Vari-Typing, and more expense, for photostats. If you do much promotional work, it definitely will pay to use the Vari-Typer. However, the above method is good until you can secure the more expensive, but more versatile equipment. They say "Time is money"; which you have more of depends upon you.

When setting up a bulletin, regardless of the number of pages it may ultimately have, I work from the individual 5½″x8½″ page.

With my duplicator, I can have half-inch margins, top, bottom, sides, giving a copy area 4½″x7½″. With most other duplicators, since they require ¾″ margins down each side of the stencil, top and bottom margins are ¾″, and ½″ margins each side, or a copy area of 4½″x7″.

It's easier to read copy with narrow columns, as a rule, so I usually use a 2″ or 2⅛″ wide columns. As a rule, the smaller the type, the narrower the column.

Copy is pasted up with rubber cement; Vari-Typed copy is set in place; illustrative material is added, plus printed or other copy to be included. For instance, recently I brought to my people a digest of the pronouncements of my denomination's department of social education and action. Wielding the scissors and rubber cement, I selected what was wanted, used a black pencil to emphasize important items, and mounted the edited copy on the pages necessary. These were incor-

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SPECIAL NOTICE: Because of the difficulties of rendering typewritten copy with standard letterpress type, I've reproduced samples of how copy may be set up, had them made photostatically to the proper width, and then a cut made of them for inclusion in this magazine. The regular columnar copy is set first. Although the headline copy is here also reduced for practical purposes to the same scale as the rest, you would, for a two-inch column set it up DIRECTLY on your typewriter, and then paste your headlines in their proper places. This whole copy was set on a pica-size typewriter. On an elite typewriter, you'd figure 12 spaces to the horizontal inch -- W.M.H.

123456789/123456789/123456789/12

What preacher hasn't, at times, wished there were thirty-/ six or more hours in a day? Who hasn't wished he might have many/ arms, and a super-brain, to do

What preacher hasn't, at times, wished there were thirty-six or more hours in a day? Who hasn't wished he might have many arms, and a super-brain, to do

123456789/1234567890

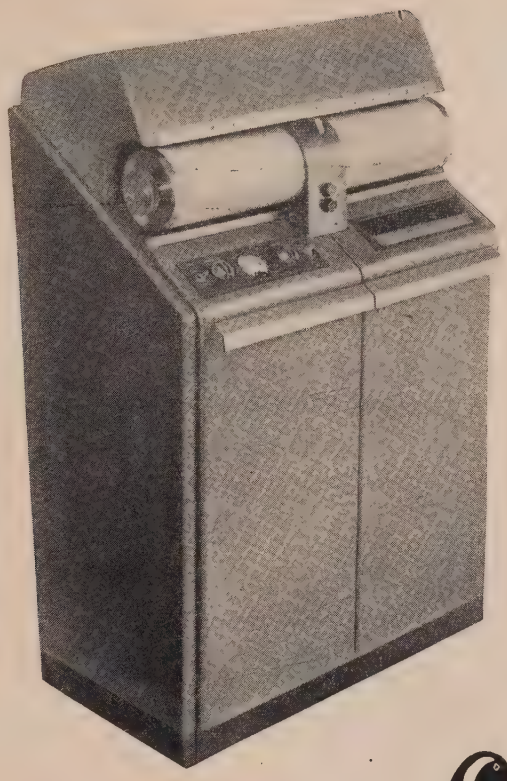
PASTOR TO PREACH SERIES OF SERMONS ON/ TEN COMMANDMENTS

PASTOR TO PREACH SERIES OF SERMONS ON TEN COMMANDMENTS

CHURCH SCHOOL PLANS TO PRESENT PAGEANT FOR CHRISTMAS

CHURCH SCHOOL PLANS TO PRESENT PAGEANT FOR CHRISTMAS

TO JUSTIFY TYPEWRITTEN COLUMNS



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porated into two subsequent bulletins. What would have taken hours of typing, and what would have cost (to us) a prohibitive amount to buy outright, was incorporated in two bulletins at a rather nominal cost, considering the circulation involved.

Again, during the holidays we usually have more in church than we have hymnals. Further, I want to encourage the singing of worthwhile hymns and carols in the home. So, I rip out of old books, carols and hymns which are "in the public domain," have them photostatted to a 4½"-wide size, and then paste them into the orders of worship in our bulletins, at a considerable saving in cost from what more hymnals would cost just for these "peak" seasons. I've also Varityped the Psalter readings (responsively read), including them in the orders of worship, along with the special unison prayers.

II

Setting Up the Mailing List

I suggested above how we get our mailing list. There are many ways: religious preference surveys, city directories, 'phone books, to mention a few. Here's a copy of the first letter we send out to new lists of people, with the business reply-card enclosure:

Dear Neighbor:

Lately it has come to my attention there are hundreds of people—you may be one of them—seeking a friendly church home right here in East Side New York. Yet there just aren't enough hours in the day for me to punch doorbells to meet you personally. Besides, often you aren't at home when I can call, or I sometimes, not knowing, disturb your rest if you happen to work nights and sleep days.

So—I'm sending you for some weeks to come literature telling of our varied program here at John Hall: worship services—music—dramatics—bowling—youth activities—ballet dancing groups—arts and crafts—to mention just some of them. In short, I'll send you specific invitations to make yourself at home at John Hall.

I realize you may already be a member of some church: Protestant, Roman Catholic or Jewish. If so, fine! I'm not concerned with taking anyone away from the church he already is actively supporting. So—if you're already settled in a church home that suits you, will you please send me the enclosed stamped, addressed card, so I won't disturb you with mail of no interest to you? Or if you are interested only in some of our activities, but not in them all, the card has a place to indicate that, too. Then I can send you news of interest to you, and not bother you with what is not.

Frankly, I want to see this church's membership increase. Why not?

But I don't want to high-pressure anyone into it. I want membership on a higher basis—that of a sincere religious conviction, plus a feeling of friendly neighborliness among the members. That, of course, is partly up to us—and partly up to you! That's why I'm telling you what we have to offer in a friendly manner, hoping you'll want to investigate the matter further for yourself.

It's just as simple as that! We have a wonderful Lord and Saviour to present at John Hall. We have a cheerful, friendly church. We have activities for all ages. I want to tell you about them. I hope you'll be interested enough some day, maybe, to want to make this your church home.

God bless and keep you in His Holy Love, now and always.

Sincerely, as ever,
WILLIAM M. HUNTER

Dear Mr. Hunter:
I am already a member of a church, so please do not continue to send me literature from the John Hall Memorial Presbyterian Church.
I would, however, like to receive from time to time news of musical ( ), ballet ( ), sports ( ), dramatic ( ), released-time classes ( ), or .....
( ) activities to which the general public is invited.
Name .....
Address .....
City..... Zone... State.....

Though a form-letter, we try to make it intensely personal, on a down-to-earth level. There are ways to make it seem even more personal. If you write a good, clear hand, you can write a master letter, have it Stenafaxed, and run it off on your stencil duplicator. Even a typewritten letter, Stenafaxed, looks "personally typed," with a grainy effect rather amazingly reproduced. However, no matter how you reproduce your letter, be sure it's truly sincere, and warmly personal in its message. After all, it is your first and possibly most important introduction to a soul in need of salvation.

After your campaign, you'll have names which are "deadwood"—that is, you've gotten no response, so far as you can determine. Yet if your whole program has been sincere and personal, you have created an impression. You simply cannot drop it coldly. I've had people get in touch with me more than a year after they were dropped from our mailing list—and become vital church members. It was a pleasant termination of a mailing-list relationship that did the trick. I write something like this:

Dear Neighbor:

The past ..... weeks I've been sending you news from "The Friendly Church"—as I promised some time ago. Many friends and neighbors—some living in your own apartment building—have come around to see us.

We hope you will, too, some day.

However, there are so many in this area who have no church home, people we think might like to hear about "The Friendly Church" and its activities, that we simply must stop sending notices to you, unless you really want us to continue sending them.

So, if you'd like to continue hearing from us, just clip off the coupon below, fill it out, and return it in the enclosed postage-free envelope. We'll keep on letting you know what's going on here as long as you wish. No obligation to you, of course!

God bless and keep you, now and always.

Sincerely, as ever,
WILLIAM M. HUNTER, Pastor

Dear Mr Hunter:.
Yes, I'd like to continue getting news from the John Hall Memorial Church—"The Friendly Church."
I'm particularly interested in programs featuring music ( ), ballet ( ), sports ( ), drama ( ), classes in religion ( ), or ..... ( ), to which the general public is invited.
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Address .....
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I would (would not) like the pastor or parish visitor to call. The following time is the best for someone to come: .....

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a. ADDRESSING BY HAND. For a while we had a handicapped member who took joy in addressing weekly mailing lists. Hand-addressing is a personal touch, using many volunteers. But it requires regular and consistent effort.

b. SPIRIT ADDRESSING. No, I'm not getting occult. There are several effective, low-cost addressers on the market using the hectograph or spirit-duplication principle, which will permit up to 100 copies of any given address from inexpensive paper tape.

c. STENCIL DUPLICATED ADDRESSES. There are 8½"x11" sheets of gummed paper, with standard stencils, allowing thirty-three complete addresses per perforated page. Stencil is prepared on a typewriter or Vari-Typer, centering address in each marked section, and run off on your duplicator. These are stuck to envelopes or address-space like postage stamps.

d. TYPED - AND - CARBON - COPY ADDRESSES. When you need only five or six sets of addresses, use above-mentioned gummed paper, typing five or six copies with thin carbon paper.

By any method, get names spelled correctly, if possible, also correct addresses, particularly if you use permit mailing.

Check carefully with your postoffice about permit mailing and postal regulations governing its use. Permit mailing saves much time and money. You can imprint on your publications themselves postal mailing *indicia*, avoiding both envelopes and stamps. True, first-class mail generally gets better reading (I always send initial and follow-up letters first class), but truly attractive promotional material that is expected is also read.

III

Working Out the Continuing Program

Direct-mail evangelism must never be a "flash-in-the-pan" sort of thing. If you study accepted manuals of direct-mail advertising used successfully by many businesses, you'll find it requires repetition, familiar format, consistently appealing copy, and regularity.

Not long ago I talked with a preacher about direct mail.

He explained: "Why I sent out over a thousand pieces once, announcing a special service, and hardly anyone came."

"How many mailings?" I countered.

(Turn to page 58)

"Like an extra pair of hands!"

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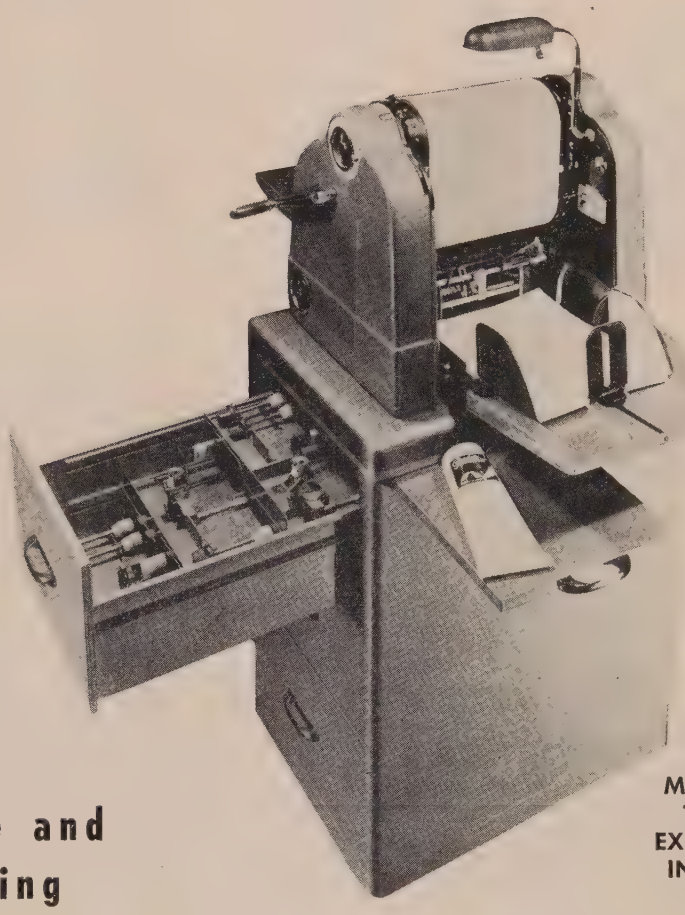

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THE PRACTICE OF PRAYER—IV

The Problem of Petition

*by Albert D. Belden**

THIS last great fact brings us face to face with the problem of Petition. We have been told very often of late that petitionary prayer is inferior to communion — that we ought not to ask God for anything since he is loving enough to think of all we need and will provide it; that we can trust him just as well for others as for ourselves—that there are no objective results to prayer or they ought not to be sought—the subjective is all we have a right to expect.

Some classic expressions have been given to this point of view.

Rousseau declared, "I bless God, but I pray not. Why should I ask of Him that He would change for me the course of things? I who ought to love above all, the order established by His wisdom and maintained by His Providence."

F. W. Robertson exclaims in his famous sermon on prayer. "Pray . . . till prayer makes you cease to pray. Pray till prayer makes you forget your own wish. The Divine Wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them. That life is most holy in which there is least of petition and desire and much of waiting upon God: that in which petition most often passes over into thanksgiving. Prayer is one thing, petition is another."

Longfellow has a similar passage in which he claims that "thanksgiving" is the only true prayer.

Now, beautiful as this is, it is profoundly wrong and quite impossible of reconciliation with the teaching of our supreme authority Jesus Christ.

It is quite a blunder to say that petition figures only slightly in that teaching. Consider the following:

"*Ask* and it shall be given you."

"How much more shall your Heavenly Father give things, (R.V., the Holy Spirit) to them that *ask* Him."

"If two of you shall agree touching anything they shall *ask* it shall be done."

"Whatsoever ye *ask* in prayer, believing, ye shall receive."

"Whatsoever ye *ask* in my name, it shall be done unto you."

"If ye *ask* anything in my name, I will do it."

Consider also the parable of the importunate widow. How can one be importunate in prayer and yet pray, till one forgets one's own wish?

Recall again also Christ's urgent plea to the disciples to pray for laborers to be sent forth. Surely here is a matter in which submissiveness and trustfulness might be justified. Why ask God for the success of his own work and desire? Why indeed unless there be some unique virtue and efficacy — some inherent necessity in earnest petition?

Similarly Christ's prayer for Peter argues a unique value in intercession. Robertson and Longfellow claim that thanksgiving is the only prayer, overlooking not only the Divine impulse to intercession inherent in all true love, but also the undoubted dependence of the success of God's will in the world upon the practice of intercession. Does not the New Testament claim that Jesus, our great High Priest, makes continual intercession for us?

The actual practice of prayer followed by Jesus himself is surely important also. An examination of his example in this matter shows us that prayer meant for him:

1. A life of constant communion with the Father;
2. This was supported and reinforced by reasons of special withdrawal from the world into solitude and quietness;
3. His communications with the Father involved audible speech with him; *vide* the reports of his prayers preserved by the Evangelists;
4. They include a considerable amouut of definite petition, e.g., John XVII.

If Jesus so prayed, is it credible that we can dispense with the form of prayer that he apparently found so necessary?

In the light of this evidence and of the facts of prayer experience, there is only one conclusion open to us and that is that somehow, in a way we only yet partially understand, pure and fervent petition enlarges God's opportunity of working in human affairs.

But why petition God when he knows all our needs? This is a common difficulty and has led to the denial of the lawfulness of petitionary prayer in the very name of faith itself.

It is well to remember in this regard

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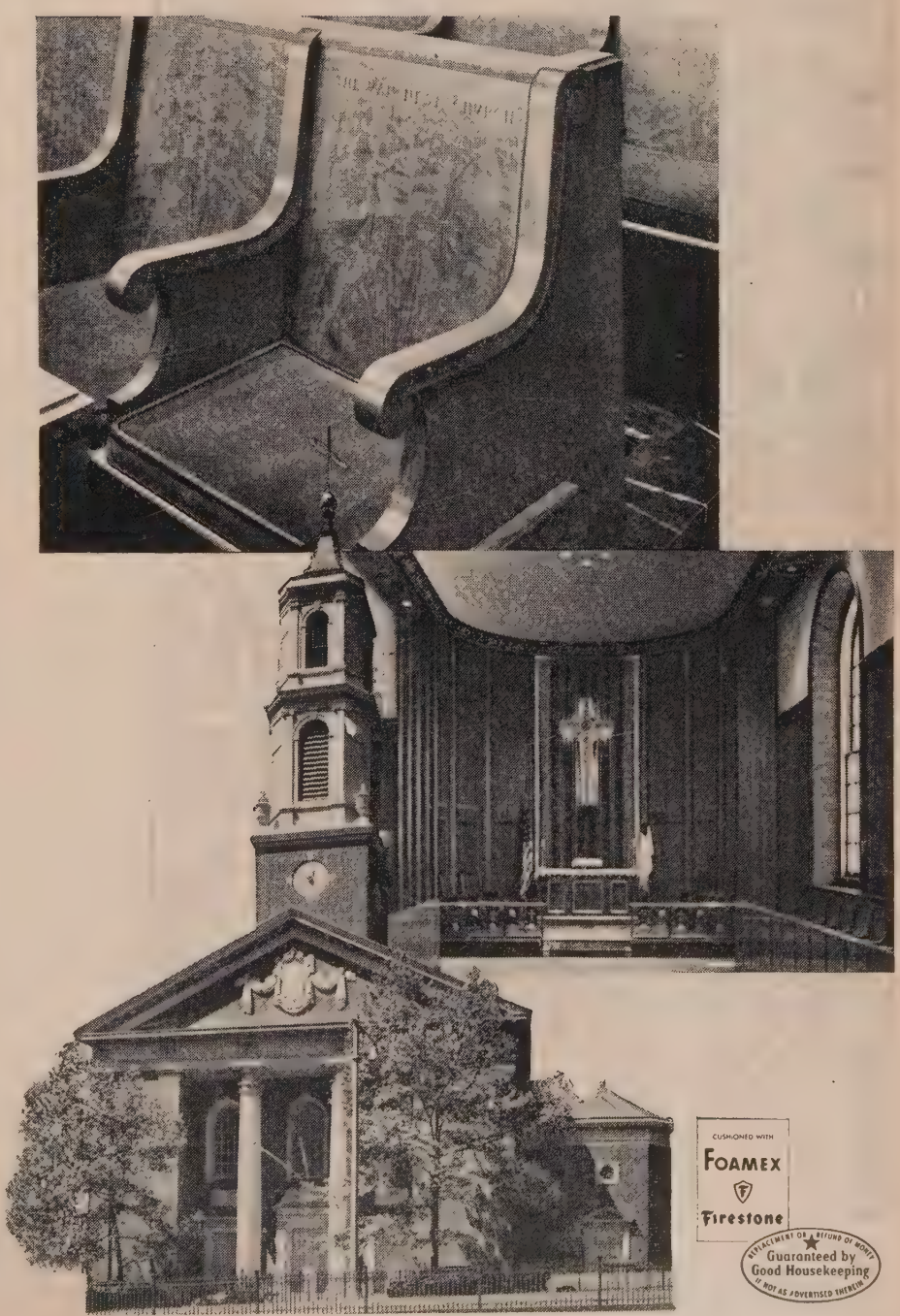

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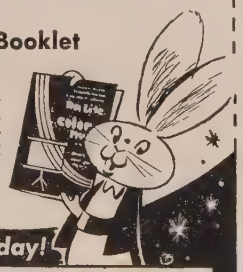

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that petition is not so easily separated from communion. On the contrary it is actually implied in it. The needy spirit of man cannot commune with the Bountiful Spirit of God without asking by its very attitude and desire. Interpret prayer to mean meditation in the presence of God, or simply communion, yet the question remains, why meditate or commune with God? Back comes the answer at once: "Because one has need of him—a need for his Truth and Love and Power." One's whole relation to him therefore in communion is petitionary and the soul is all the time strenuously though silently asking him for something which surely he is absolutely willing to give. So that the stifling of petition leads us to the stifling of aspiration—to the negation of all requests Godwards—even at last to the refusal or failure to make any spiritual movement at all towards him. This, as a matter of fact, is what happens all too often.

It is so fatally easy to go on to ask —subconsciously if not explicitly—"If God knows all our need and loves us, why should we have any concern at all, even for spiritual well-being—why any effort of any kind on our part? We have but to do nothing, and to be nothing, if we should show our faith perfectly, lest doing anything we reflect upon his goodness."

This surely is the reductio ad absurdum of the objection to petitionary prayer. It works out at last to the position of the spoiled child in the home. "Father loves me, he'll look after everything — I needn't trouble — let father work — I won't."

Faith of that kind may spell disaster, not salvation for the soul. Man the imperfect cannot sustain relations with God the perfect without his intercourse becoming inevitably an appeal, a petition, for the larger life that he sees.

We dare not reduce God to the level of an automatic bestower of benefits and man to that of an automatic receiver of benefits—the speechless machines splendidly ignoring each other's personality. Religion would cease to be.

But can we afford a sound explanation of the need for petition? We can at least get near to one.

(a) One essential of prayer is utter openness of mind. True sincerity in prayer makes secrecy impossible. For the soul to carry about with it an array of needs and wants is in itself an appeal to God about those things. The withholding of strong desires from expression in one's speech with God must mean therefore a lack of frankness, a restriction of that freedom with God which is so large an element in the "restfulness" of communion.

A human father would much rather his boy should present to him repeated desires impossible of fulfilment, than remain inly fretted and worried by their repression, or never speak to him at all.

The result of such frankness of intercourse leads us to our second point.

(b) The expression of desire results always, either in its corroboration or its condemnation.

Who has not had the experience of growing ashamed, upon one's knees, of cares and anxieties that are unworthy a Christian disciple? The very policy of dragging them into the "light of his countenance" has revealed their true character.

Such a habit of daily preference before God of our most secret desires, must be a constant purification for the soul. But further, and this is a point for great emphasis, the expression of desire that one feels to be legitimate, indicates a certain maturity of decision on the part of the soul which is very necessary if such desire is to be rightly satisfied. Many a father knowing the bent of his son's nature and desire, nevertheless carefully refrains from forcing or anticipating a decision, because so much depends on the boy's own choice gaining a force and maturity which will ensure the fullest use of the opportunity the father may be able to provide. Many a parent has had the chagrin of seeing toys provided at some expense in anticipation of a child's powers, utterly wasted and unappreciated because given too soon. The "request" is a sign that the hour has struck for its fulfilment. But here a further element is perceptible.

The "request" or petition may itself anticipate the psychological moment for satisfaction and the discipline of denial or of tarrying may be necessary to develop the maturity of choice, the strength of the desire to the point at which full appreciation and right use of the gift can be reckoned upon.

So God's "not yet" in reply to some apparently quite innocent but urgent petition, may, by damming the stream of the soul's intent, raise it to floodtide strength and a new intensity and energy of passion.

Two further considerations may be usefully noted:

(a) God's method with us aims essentially at governing with the consent of the governed. We are all familiar with the idea, in the main sound, that legislation should not travel faster than public opinion. The reason for that is that it runs a grave danger of provoking reaction through a lack of understanding and appreciation.

So it would seem that God's method

with man is, in the main, a method of governing with the consent of the governed. He waits for the suffrage of his people. He acts when they ask him to act and whenever humanity in anything like sufficient numbers desires anything, it usually obtains it — that is a fact of history.

(b) Dr. Harry Fosdick has reminded us that God's action regarding prayer, namely, his insistence upon petition, is paralleled by his action in other connections.

For example, God does not permit certain results to occur until men think. A friend of mine said to me the other day, "Why does not God blazon the truth upon the sky?" Why not indeed? If God is love — if he is good, and if right ideas and knowledge are so important to men that they often mean the difference between life and death, pleasure and pain — why should it be necessary for men to study and think to obtain the truth? Why not simply trust God—just "wait and see?" Is it not quite obvious to us that the truth is such a great thing to give us that we cannot take it all at once? Is it the very magnitude and glory of the gift that dictates the method? Did not Jesus say to his disciples, "I have many things to tell you, but you cannot bear them now?" Just so—it is because God is so loving and good that he must not, and therefore cannot and will not give us truth without our "thinking." There are other results that never come about unless men work. Think of all the useful things in our civilized life; railways, steamships, medical appliances, pictures, instruments of music, glorious statues and buildings, yet none of these spring into being apart from man's severe ailing. Why not? Surely God is loving and good, and desires to bless his children; why then must his gifts wait upon our hard work? Can we not trust him and do nothing? Ah! If that were so, we know what would happen—we should spend our ennui-ridden idleness discussing the problem, "If God is love, why does he not give us something to do?" Again, the very magnitude of God's gift—the gift of fellow-craftsmanship with the Creator himself —dictates the method. It is love that calls us to our toil. And what a dignity and glory such usefulness, such co-operation with God puts into life.

Now, if God has made some results in his world dependent on our working, and others on our thinking, why not others upon our desiring and asking?

We have to pray for the same reason that we have to think and work, because only so can the good and wise God find full opportunity of doing what his goodness and wisdom desire.

God gains a bigger opportunity for

(Turn to page 38)

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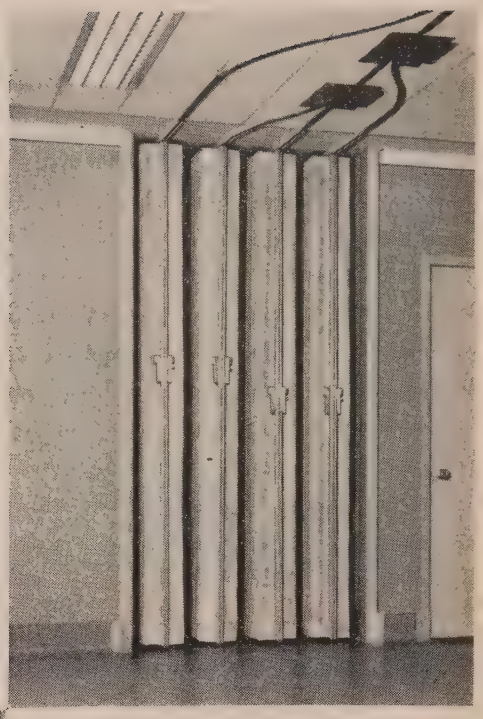

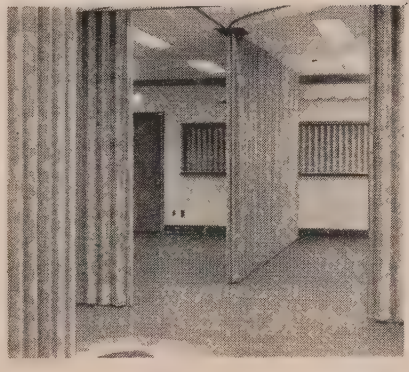

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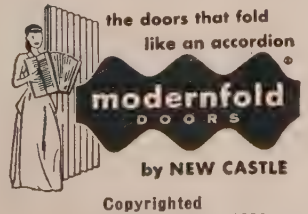

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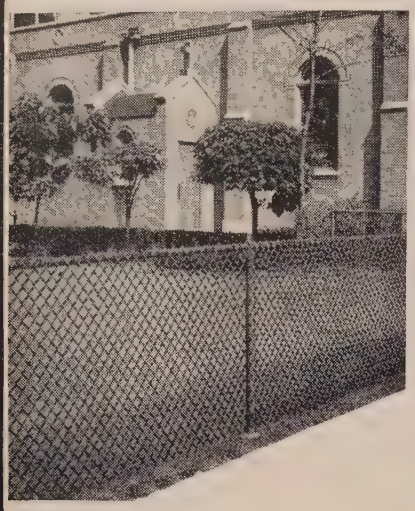

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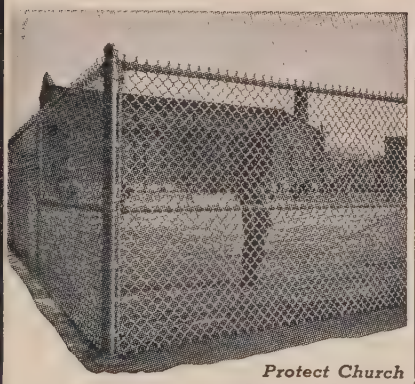

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Great Affirmations*

by William H. Leach

THE WISDOM OF PERSONAL EXPERIENCE

I have heard of thee by the hearing of the ear; but now mine eye seeth thee. —Job 42:5.

NOT many Christians have the patience to read the entire book of Job. They know the story and understand that it is an attempt to explain the reason why God lets the righteous suffer. But the long chapters of extended arguments grow tiresome and even the majesty of the language fails to give them the enthusiasm to read.

Those who do persevere through the long chapters are conscious that neither Job, the suffering saint, nor his tormenting critics have the answer to suffering. While his critics insist that men suffer because they have sinned, Job insists that he is a righteous man and his suffering must have some other basis. Long and furious is the debate but neither side is convinced.

Then there comes a quick denouement. There is a moment of silence. Job experiences a personal contact with God. He lifts his face toward heaven and he makes the affirmation. He now understands. The mystery has been made plain.

Job is not the only one of us who has failed to find an answer to our life problems by listening to others. We seek wisdom in books, forums and even by listening to the man of God. From the storm of words comes confusion rather than clarity. Then one day, in some quiet way we come face to face with God.

Sometimes a light surprises the Christian while he sings;
It is the Lord who rises with healing in his wings;
When comforts are declining, he grants the soul again
A season of clear shining, to cheer it after rain.

William Cowper

The ultimate knowledge of God is to be found not in logic, rationalization, literature or debate, but in the personal experience which brings us face to face with him.

A PRAYER

Dear Father help us as we bring to Thee the problems which torment us. We have been seeking for help in many ways but the mystery still remains. Is there not some way for the gates of life to be opened to Thee that we can see Thee face to face and understand?

Amen

THE CONSECRATION OF SELF

Here am I, send me.—Isaiah 6:8.

It is a well known principle of worship that the individuals in the pew should be given a chance to make an affirmation of Christian intentions before they leave the church. It is not without purpose that the program of worship provides for a general confession of sin early in the service. This is to be followed with a period of worship and instruction. Then comes the opportunity for consecration.

If the sermon is on Christian character the worshipper may re-consecrate himself to the Christian life; if the sermon is concerned with mission he may make a pledge of his life or his money. If it is on current political problems he may well resolve to go to the polls and cast an honest ballot. If it is a call to Christian service he should have the opportunity of yielding himself to that service.

Isaiah made the most of an hour of worship. As he gazed at the altar, invested with religious symbols, a strange drama took place before his eyes. It concerned the angels, the live coals of the altar, the sin of his own life and the need of unselfish service in the world.

Finally there came the words of God spoken through his priest:

"Whom shall I send and who shall go for us?"

The praying man gave his reply.

"Here am I, send me."

In this story we have religious worship at its best. There is a sense of mystery. At least one worshipper sensed the presence of God. He consecrated his life to Christian service.

A PRAYER

Help us in our services of worship that we shall anticipate the presence of God. If a minister makes us his spokesman, honest in utterance. If a worshipper, bring to us a sense of reality of eternity.

Amen

NO FEAR OF DEATH

Though I walk through the valley of the shadow of death, I will fear not evil.—Psalm 23:4.

The general idea that the twenty-third psalm was written by David when he was a mere lad is wrong. This psalm was written in the years of maturity as he, with nostalgic memory looked back on the days of his youth.

In the years intervening he had many times faced death and experienced the usual human fears. For the greatest

(Turn to page 34)

*These are offered for use in your local church publication during the Lenten season. Permission to use is automatic to subscribers.

For of Such Is the Kingdom

(From page 14)

said to him:

R. "Good teacher, what must I do to inherit eternal life?"

J. "Why do you call me good? One alone is good. But if you want to get into life, keep the commandments."

R. "Which ones?"

J. "The commands: You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness; honor your father and mother, and love your neighbor as yourself."

R. "I have observed all these. What more is required?"

J. "If you want to be perfect, go and sell your property, give the money to the poor and you shall have treasure in heaven; then come and follow me."

N. When the young man heard this, he left the gathering and went sadly away, for he had great possessions.

(Turn frame)

20. The Triumphal Entry
(Mark 11:1-10)

N. By such ministry and teaching Jesus won the common people. But, suddenly, in the midst of his apparent success, he turned his face toward Jerusalem. When he drew near the city, the multitudes thought he was at last coming to set up the new kingdom of God on earth, to trample under his feet the hated Roman, and bring into being the Messianic kingdom for the chosen people of God.

J. "Go to the village there before you. As soon as you enter it, you will find a colt tethered, on which no one has ever sat; untie it and bring it here. If anyone asks you, 'Why are you doing that?' say, 'The Lord needs it, and he will send it back immediately'."

P. "Come, let us make haste to do as he commands. (Pause) See, there is the colt as he said. Let us take it."

By. "What do you mean by untying that colt?"

P. "The Lord needs it, and he will send it back immediately."

By. "Very well then, take it and go."

N. When they had brought the colt to Jesus, he seated himself upon it. Many spread their clothes on the road, while others strewed leaves cut from the fields; both those in front and those who followed shouted:

MM. "Hosannah! Blessed be he who comes in the Lord's name. Blessed be the reign to come, our father David's reign! Hosannah in high heaven!"

(Turn frame)

21. Cleansing the Temple
(Mark 11:15-19)

N. The next morning they came to the temple. Entering it, Jesus saw the tumult within and proceeded to drive out those who were buying and selling; he upset the tables of the money-changers and the stalls of those who sold doves and would not allow anyone to carry a vessel through.

J. "Is it not written, my house shall be called a house of prayer for all nations? Ye have made it into a den of robbers!"

(Turn frame)

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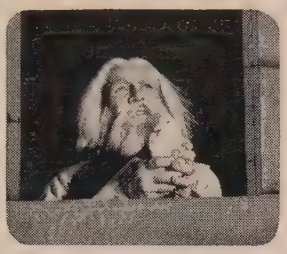

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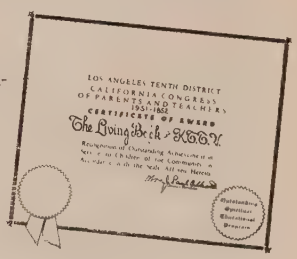

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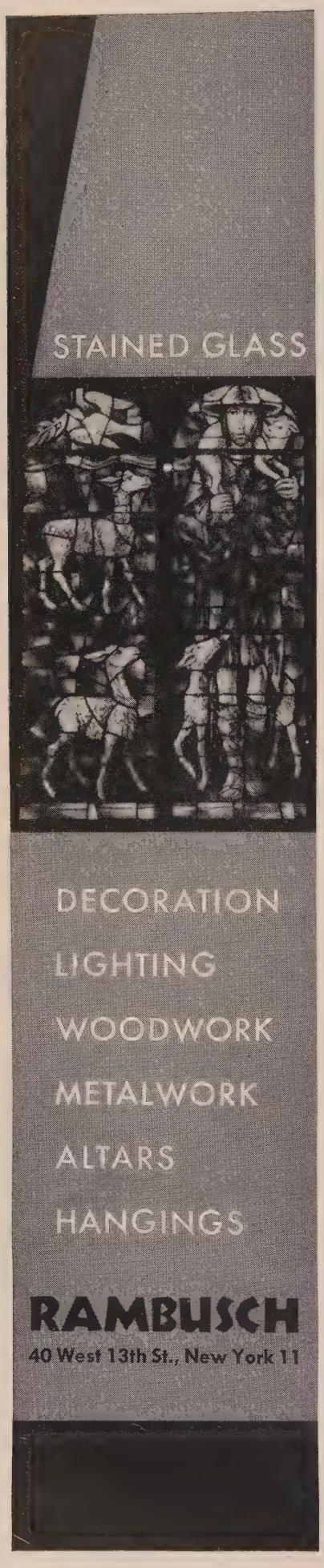

22. Tribute Money
(Mark 12:13-18)

N. Because he threatened their power, the Sadduccees immediately sought to take him. Sending Pharisees and Herodians to him they sought to trap him.

S. "Teacher, we know you are sincere and fearless; you never court human favor, you teach the way of God honestly. Tell us, is it right to pay taxes to Caesar or not? Are we to pay, or are we not to pay?"

J. "Why do you tempt me? Bring me a shilling. Let me see it. Now then, whose likeness, whose inscription, is on this?"

S. "Caesar's."

J. "Then give to Caesar what belongs to Caesar, but give to God that which belongs to God."

(Turn frame)

24. The Widow's Offering
(Mark 12:41-44)

N. As he continued to sit in the temple, he observed the people as they put their monies into the treasury.

Rm. "Observe that which I put into the treasury. Am I not a rich man? Do I not give much to the treasury of the temple? Surely I am a man to be envied, and much blessed in the eyes of God for my giving."

W. "How will we ever be blessed, my son. He has so much to give, and we so little. Yet, my child, we must give what we can. Put the coins into the treasury. It is all that we have."

J. "Take heed, my disciples, of that which you have seen. I tell you truly, this poor widow has put in more than all who have put their money into the treasury; for they have all put in a contribution out of their surplus, but she has given out of her neediness all that she possessed, her whole living."

(Turn frame)

28. The Last Supper
(Mark 14:17-26)

N. On the Thursday of this last week with his disciples, as the final hours of Jesus' earthly life drew near, he gathered them about him in the upper room to celebrate the Passover. Taking bread and blessing it, he gave it to them to eat.

J. "Take, eat, this is my body which is broken for you: this do in remembrance of me."

N. He also took a cup, and after thanking God he gave it to them also and as they all drank of it he said:

J. "This is my blood of the new covenant, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of this vine, until that day that I drink it new in the kingdom of God. This do, in remembrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he comes."

(Turn frame)

30. The Garden of Gethsemane
(Mark 14:32-42)

N. After the supper, Jesus washed their feet, and then they went together into the Mount of Olives. When they came to a place called Gethsemane he left them and went a little further by himself.

J. "Sit here while I pray. My heart is sad, sad even to death; stay here and watch. (Pause) Father, thou canst do anything. Take this cup away from me. Yet, not as I wilt, but what thou wilt."

N. And then he came back to the disciples, and found them all asleep.

J. "Are you sleeping, Simon? Could you not watch for a single hour? Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager, but the flesh is weak."

N. And then a second time and third time he went away and returned and found them yet asleep.

J. "Still asleep? Still resting? The hour has come for here is the Son of Man betrayed into the hands of sinful men. Come, rise, let us be going; here is my betrayer close at hand!"

(Turn frame)

31. The Betrayal and Arrest
(Luke 22:47-54)

N. Even though he had been a disciple, Judas betrayed his Lord. The Pharisees and the Sadducees had at last found a way to take him.

J. "Judas, betrayest thou the son of man with a kiss? And the rest of you, have you sallied out to seize me like a robber with swords and cudgels? Day after day I was beside you in the temple, and you never stretched a hand against me. But this is your hour, and the dark power has its way."

(Turn frame)

32. Peter's Denial
(Mark 14:66-72)

N. They took Jesus to the home of the high priest. When he had been taken inside, Peter, who had followed after them, remained in the courtyard below.

Ms. "Ah, you were with the Nazarene too, I saw you with Jesus!"

P. "I don't understand — I don't see — what do you mean?"

Ms. "That fellow is one of them, I saw him with the accused."

P. "No I am not, I never heard of him."

By. "Why, you are a Galilean! To be sure you are one of them."

P. "I swear I don't know the man you mean."

J. (Softly as an echo) "Before the cock crows thrice, you will betray me, Peter."

P. "Oh, no, no, no. I too have betrayed my Lord."

(Turn frame)

34. Jesus Before Pilate
(Luke 23:1-25)

N. The high priests finding fault with him, but not wishing to have his blood on their hands because of their deceitfulness, took Jesus to Pilate, the Roman procurator.

Pl. "You brought me this man as being an incitor to rebellion among the people. I have examined him before you and find nothing criminal about him, for all your accusations against him. No, nor has Herod, for he has remitted him to us. He has done nothing that calls for death. I shall release him with a whipping."

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MM. "Away with him! Away with him!" (Shouts)

Pl. "No, there is no fault in this man, I shall chastise him and release him."

MM. "To the cross! To the cross with him!" (Louder shouts)

Pl. "But what crime has he committed? I have found nothing about him that deserves death; so I shall release him with a whipping."

MM. "Crucify him! Crucify him!" (Still louder shouts)

Pl. "Very well, then, I wash my hands of this affair this day. Barabbas is released. Take this man and do what you will with him."

(Turn frame)

37. The Crucifixion

(Matthew 27:33-54)

N. The crowds of maddened people took Jesus out to a hill called Golgotha, the place of a skull, and there they crucified him. And many of the multitude began to scoff at him.

Ss. "You were to destroy the temple and build it again in three days. Save yourself, if you are God's son! Come down from the cross."

Ss. "He saved others, but he cannot save himself. He the 'King of Israel?' Let him come down now from the cross, then we'll believe in him. His trust is in God? Let God deliver him now, if he cares for him. He said he was the son of God? Let God come to him!"

N. But a certain centurion, when he had heard the last words of Jesus, and had seen the earthquake and all that happened, said in a strange hushed voice:

C. "Surely this man was the Son of God!"

(Turn frame)

39. The Resurrection

(Mark 16:1-7)

N. Very early on the first day of the week, when the Passover was done, Mary of Magdala, Mary the mother of James and Salome brought some spices to anoint the body of Jesus.

Mr. "But how will we get into the tomb? They have placed a large stone at the opening and there is a guard of soldiers there. Who will roll away the boulder for us and let us in?" (Pause)

Ma. "Look, the stone is gone and so are the soldiers. The tomb is empty. Oh, where have they taken our Lord? What have they done with him? Look, who is that sitting there all in white?"

Aa. "Be not bewildered. Are you looking for Jesus of Nazareth who was crucified? He has risen, he is not here. See, there is the place where he was laid. Go and tell his disciples and Peter, that he has preceded them to Galilee as he told them."

Mr. "Come quickly, I'm afraid. Let us go and tell Peter and the others what this man has said."

(Turn frame)

40. The Great Commission

(Mark 16:15)

N. Now, after Jesus had risen from the dead, he appeared first unto Mary, then to two of the disciples as they walked on their way to the country. Then, he appeared at the table to the eleven themselves, and there he gave to them his great commission.

J. "Why have ye not believed that which was told you? Why go ye about as though the end had come for all of you?"

P. "This age of lawlessness and unbelief lies under the sway of Satan. He will not allow what lies under the unclean spirits to understand the truth and power of God. Therefore, reveal your righeousness now."

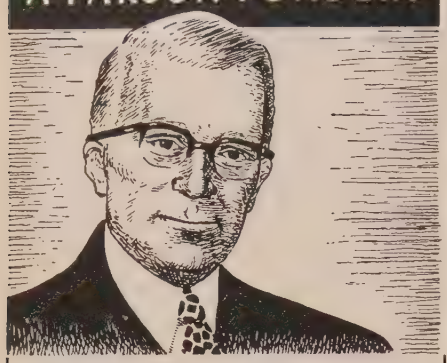
J. "The age of years for Satan's power has expired. I was delivered to death on behalf of sinners, that they might return to the truth and sin no more, that they might inherit that glory of righteousness, which is spiritual and imperishable in heaven. Go to all the world and preach the gospel to every creature:

He who believes and is baptized shall be saved,
But he who will not believe, shall be condemned."

N. And thus, from this quiet, humble man of God, who lived and walked so long ago, has come the message of eternal life and forgiveness of sins. By means of his disciples he sent out, from east to west, the sacred and imperishable message of eternal salvation. This message has come down across the changing years, until today, it rings again in our ears. Can this message end here? Shall we say today that he has died in vain, or shall we

(Turn to page 36)

A PARSON PONDERS



The delights of the absent-minded enjoy a consistently good press. They are delightful people and win the affection of those who are like-minded. The British Empire, so it is said, was founded in a fit of absent-mindedness. "Go and do likewise" seems to be the moral.

Even the best of books can be used to commend this way of living. "Take no thought for tomorrow" can be easily interpreted so as to encourage Micawbers to 'wait for something to turn up'." Usually it does—and turns out to be real trouble.

A better reading of the text gives an entirely different impression. "Be not anxious" could mean that anxiety can be avoided by taking thought. At least it carries a stronger sense of conviction. The way to avoid future trouble is to give careful thought today to sensible plans for tomorrow. Freedom from anxiety comes from a firm trust in God and the use of reasonable means to provide against contingencies.

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Arranged by Donald B. Howard

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Part I
EASTER IS A SEASON:
Spring

Easter descends from the Saxon name of the spring goddess, *OEstre.*

Old Covenant Lesson, Canticles 2:11-13.[1]

Carol, "Spring has now unwrapped the flowers"[2] (Latin, 13th century).

A Finn, Didrik Pedersen, studying at the university of Rostock, prepared a chapel hymnary, *Piae Cantiones,* in 1582. In the extant copy Thomas Helmore discovered the lovely melody, *Tempus Adest Floridum* (14th century) for which John Neale wrote "Good King Wenceslas." In singing this translation by O. C. B. in the "Oxford Book of Carols" we reunite verse and tune.

Old Covenant Lesson, Psalm 114, "Revere the God of Passover."[3]

Hymn for Low Sunday (Little Easter), "Come, ye faithful, raise the strain"[4] (Greek, 8th century).

Son of a well-to-do Christian, John of Damascus, gave up his riches to become a Bar Saba monk and strengthened the liturgy of the Greek Orthodox Church with many religious pieces for singing in worship. Here he draws heavily on Pasch Psalm 114. The tune, "St. Kevin" (19th century). Sullivan wrote for John Neale's paraphrase thirty years before he named it in 1902.

Part II.
EASTER IS AN EVENT:
Jesus' Resurrection

Easter remembers Jesus' historic victory as the ultimate Paschal Lamb.

Gospel, Mark 16:1-8.

Hymn, "O sons and daughters, let us sing" (Latin, 15th century).[6]

To the haunting beauty of *O Filii et Filiae* (15th century) we sing this *Salut* to the blessed sacrament for Easter night in the French Roman Catholic Church.

Hymn, "The strife is o'er" (Latin, 17th century).[7]

Perhaps the composition of a German Jesuit, the hymn is lighted by "Victory" (16th century), an arrangement of a *Gloria* by Palestrina (1591).

Choric Reading, "He dies! the Friend of sinners" (English, 18th century).[8]

Isaac Watts, Congregational pioneer of "hymns of human composure" to relieve the monotony of 17th century psalm singing, wrote "Christ Dying, Rising, and Reigning" in his second volume of religious verse (1709).

Gospel, Matthew 28:1-10.

"Golden Canon," "The Day of Resurrection" (Greek, 8th century).[10]

In addition to Matthew's Gospel John of Damascus here refers to the Orthodox Church practice of burying the cross under the high altar on Good Friday and retrieving it Easter. "Lancashire" (19th century) is the melody Henry Smart composed (1835) for a music festival of the Reformation.

Responsive reading, Psalm 116, "Escape from Death."[11]

Gloria Patri (Greek, 2nd century).[12]

Part III
EASTER IS AN EXPERIENCE:
Christ's Presence

More than a yearly reviving of nature and a reminder of Jesus' rising from his tomb, Easter is personal knowledge of the immortal Beloved of God.

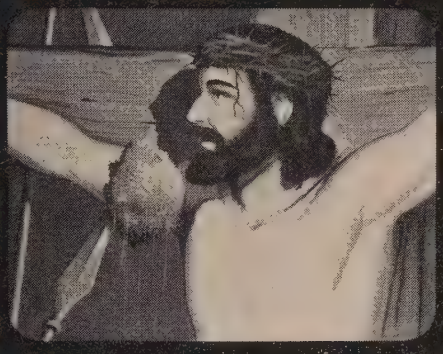
Song, "Awake, O sleeper" (Ephesians 5:14) (Greek, 1st century).[13]

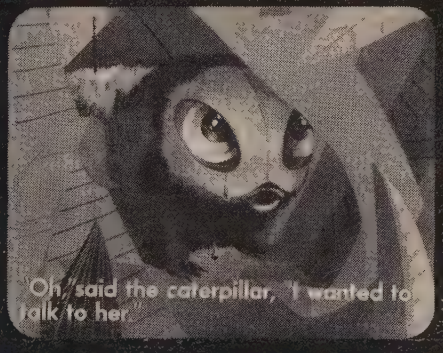
Paul's snatch of Christian song (61 AD) may be sung:

Awaken, you sleeper,
Arise from the dead;
Let sin go no deeper,
Expose it instead.
Now Jesus can guide you
Into His bright day:
The Christ is beside you,
His light will provide you
The dawn of His Way!

(Turn to page 42)

SVE Filmstrips for Easter Programs





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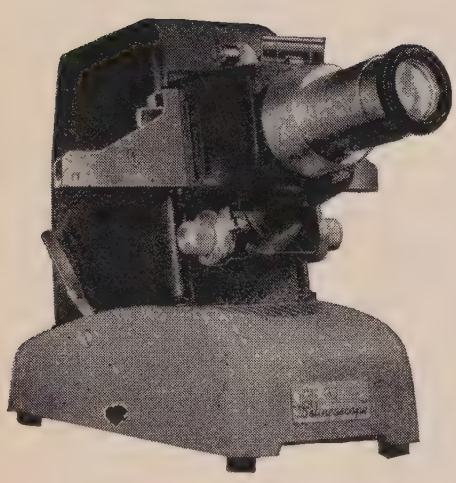

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Great Affirmations

(From page 28)

fear of life is death, itself. Modern medical science has found many ways to make physical deaths less painful. But the fear of the unknown still hangs over the human race.

Certain words spoken by Winston Churchill in tribute to his departed King, George VI, will I think live as a beautiful expression for many years.

During these long months the king walked with death as if death were a companion, and acquaintance whom he did not fear. In the end death came as a friend. . . .After "good night" to those who loved him best he fell asleep as every man and woman who strives to fear God and nothing else in this world may hope to do.

If this tribute be true the king had learned, as also King David had learned, to fear God but nothing else and the result was freedom from the fear which plagues the human race.

The world from which we were born and the world into which we shall go is much of a mystery for most of us. The paths have not been charted nor the way made plain. Confidence in the eternal God who directs the destiny of individuals as well as races is the one thing which removes the fear of the strange unknown. Like a child places his trust in his earthly parent, so we children of God feel that we can walk with him. Then as the poet Bryant pictures when the hour of earthly death comes we can draw the drapery of the couch about us and lie down to pleasant dreams.

A PRAYER

Eternal Father, Thy children of this temporal world call upon Thee. Give us a share of Thy vision that we may behold somewhat, the glory of the kingdom which lies beyond. Give us the assurance that we shall be sustained by Thine strength.

Amen

A TEST OF CONVERSION

If I have taken from any man by false accusation, I restore him fourfold.—Luke 19:8.

I have often wondered what took place at the home of Zacchaeus that day that Jesus dined with him. But time has closed the doors on any conversations. I suspect that there was much confession on the part of the tax collector and much sympathy expressed by the Master. He had a way of making people understand that they had considerable of the spirit of God in them. This spirit brings its own regret for the sins of the past.

No, we do not know just what took place in the home but there has been reserved for us the words spoken by Zacchaeus after the visit.

Behold, Lord, the half of my goods I give to the poor and if I have taken

anything from any man by false accusation, I restore him fourfold.

I have always felt that this was one of the most genuine conversions related in the Bible. Here was none of the mysticism of Job or Isaiah. Zacchaeus was a different type of a man. He was a typical extrovert. Dreams and visions were alien to him. Many good Christians are like that. But the conversion of Zacchaeus certainly was effective. He promised to make restitution to those he had wronged.

A study of great Christians shows clearly that there are places for different types of people in the Kingdom of God. Some are mystically inclined. Others express themselves by personal integrity and service. There surely is a wideness in God's mercy like the wideness of the sea.

A PRAYER

Our Father help us to use our abilities in Thy service. Make our lives a stewardship. Even though we may be denied mystical visions give us the satisfaction of righting the wrongs we have committed and of walking consistently in straight paths.

Amen

HE STAYED IN THE RACE

I therefore, so run.—I Corinthians 9:26.

For consistent, dogged determination to finish a task, Saint Paul may well go to the top of our Bible heroes. He uses many pictures to show his persistency in the fight for the Christian church. None expresses it better than the words I have taken. He imagined himself in a race. He has entered and he intends to win. But win or lose he will stay in until the race is over and the prizes awarded. Perhaps there will be one for him. But prize or not, he will be there until the finish.

From a family tradition quite contrary to that of the original disciples he gave himself to Christ. From that time on he had just one objective. It was to establish a church so that the world might know Christ. It was a task with many discouragements. Think of the events which acted against his ambitions. He himself relates them.

. . . In stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness.

Some of us have a tendency to feel that when difficulties are in the way as we try to do the Lord's work it is the sign that we should withdraw our efforts. But not Saint Paul. In a sense it is a tragedy that the events which surround his death are so hidden. It would be nice to feel that when the race was finished he was with his fellow Christians but that is doubtful.

Of one thing you can be sure. There did await him a crown of righteousness.

A PRAYER

Our Father help us to be strong in the faith as we live the Christ-like life. We, as the apostle will find many discouragements. May we share, also, his strength of purpose. May we so run our loyalty will be evident to the end of our days.

Amen

DELAYED ACCOMPLISHMENT

Though all men shall be offended because of Thee, yet I will never be offended.—Matthew 26:33.

If Saint Paul is a good example of one who was consistent and persistent in his Christian service, Saint Peter is a good example of one who made a bad start for which he afterward atoned. The affirmation given above was hardly off his lips before he failed in his loyalty. He twice denied that he was a follower of Jesus. Probably his denial was a shock to his own conscience.

Many, many times this has been the theme of teachers and preachers. Here was a man who forgot his affirmation the first time it was put to the test. But, let us think of the other side. Peter lived to prove his loyalty. Think of the effort it took him to recover the lost ground.

He was, indeed, a different man in temperament than Paul. He lacked the consistent character that works toward a given end. But great spiritual dynamic filled his huge body. In the end he did assert his allegiance and proved his loyalty.

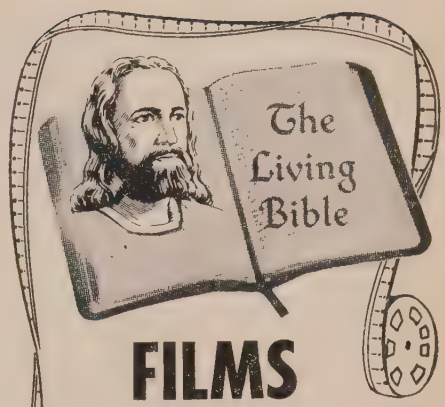
Little is known about the last hours of the earthly life of Saint Paul. But tradition is filled with stories about Saint Peter. He stood with amazing courage during the first century persecutions of the Christians. With that courage was a challenging humility. It is said that he asked to be crucified head-downward because he was not worthy to be sacrificed in the same position as was his Lord.

There is a great lesson here for all of us. First there is the lesson of charity. We should not too hastily criticize those who stumble in the way of Christian life. Help them to recover for greater contribution. Next we need this lesson in our own lives. Keep from self pity because of our own failures. Those beaten to earth can rise again. Those who deny the Christ may still live to reign with him.

A PRAYER

Heavenly Father, help us in the time of crises in our own lives. If we stum-

(Turn to page 49)



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The Cry of the Churches

A Poem for Lent

by Philip Jerome Cleveland

I hear the cry of a nation's churches
Once for Sabbaths dressed,
Perishing, passing from my roadways,
By these times unblessed—
Proud, tall towers and graceline belfries
That once shook the west,
The east, to make secure man's freedoms
And God's truth impressed.

Some gleam white, but their Doric columns
Crack and fill with sky;
Once their bells roused homespun people
Riding, walking by;
Some are brick and their red walls crumble
With a long, low sigh;
Others, grey as their city precincts,
Lay them down to die.

They scrawl the skylines with our blunders,
Shove them to our feet—
Good walls our parents raised from snowbanks,
Storms and summer heat;
Ghouls of Churches now, that moderns
Disincline to meet,
Rushing, bustling past each Spectre
Haunting trail and street.

We try to shout our father's Credo
With their stalwart will;
But see their toppling lofts and steeples
Crowding plain and hill!
We hear no call to truth's strict mandate—
Their unfailing thrill,
And our lost children run to madness,
Dope and things that kill!

One feels them writhe, the dear old temples,
On worm-eaten mound
No longer sacred, and the termites
Finish what they found;
Yet roar these moderns past in laughter
Hearing not a sound
Of final vespers choked in debris
Littering the ground.

Tonight the vast earth quakes and trembles—
My land waste by plague,
Grim justice rots, our Constitution
And old landmarks sag;
Look! Foul death has struck up sharply
From dump, drain and rag
Where shrines decay, to altars, rooftop,
To my nation's flag!

In brighter times than these, they flourished—
Altar, aisle and pew,
Star-Things that man's faith once blended
Nicely with God's blue;
"Restore us!" cry they. "Find the portal
That your fathers knew!"
Who hears this whisper from the graveyard
Of our churches—You?

Return to man his eyes! Good Heaven,
Where have we been led?
Walled from the high and vast Tradition
We are wasted, bled;
Behind old crumbling doors and windows
Looms an old Cross red,
Looms the strength and hope of nations,
Looms life from the dead!

Religious Symbolism

(From page 10)

nacy, haughtiness—just to mention a few of the variances.

While these devices go back many hundreds of years, they can still be interpreted in such a way as to make them compatible with present-day surroundings. Nor is it impossible to create new forms having special meaning for specific groups of people, for constant association and instruction can make them familiar. But care must be taken that they will be understood by those who will be in contact with them; and there is always the danger that to a stranger they will be meaningless or, even worse, misunderstood.

In this rapidly moving and ever-changing world, perhaps it would be well to have something constant and unchanging, and what could serve better than the symbols of our Christian faith.

At all times, however, good taste and a true Christian craftsmanship should govern the use of symbols. They should never be used indiscriminately or without due regard to their denominational connotation, and whenever possible, they should be a part of the structure as a whole. There is endless possibility for the incorporation of symbols in the initial architectural design of a church where they become an integral part of the buildng. The media for symbolic expression is vast and varied so that even structural features can carry their share of the message to be delivered to those within.

At all times during the designing of a church there should be an awareness on the part of the architect, not only of the meaning of the ornaments he is using, but also of the meaning of the various basic forms required. He must be aware of the purpose of the interior divisions which result in chancel, choir, nave, narthex and so forth as well as of the furnishings such as narthex and rood screens, credence, and all the others. Only then can a spiritually inspiring whole be created wherein the worshiper can find the inspiration and satisfaction sought in a service of worship.

For of Such Is the Kingdom

(From page 31)

once again take heed ourselves, as his disciples, to the last great commission given to his disciples:

J. (softly) "Go ye, therefore, and preach the gospel to every creature, that they might believe and be saved."

(Turn frame)

41. The End

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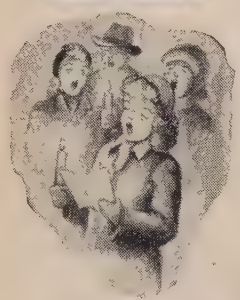

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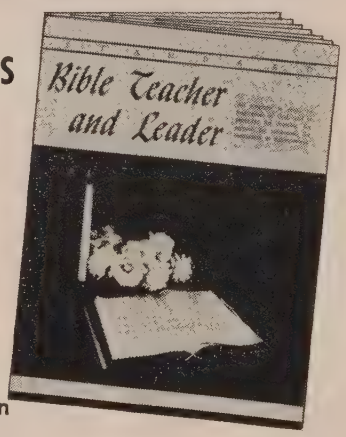

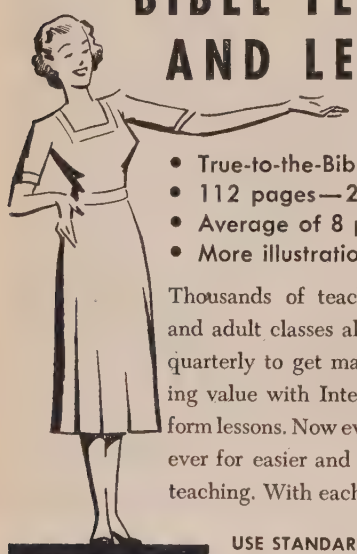

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Observance of Lent

(From page 16)

always disturbs me that so many things we repudiate as having no part in our religion are the things that are hard to do. The things that cost we seem to so easily find a way of rationalizing away. I urge you to some self-denial during Lent. Pick out some luxury, or even some necessity, that you greatly love, something that you will really miss, and deny yourself of it during the period of Lent. To make it more meaningful set aside the money you will save by your self-denial and give it to some good Christian cause at the end of Lent. We certainly would not want to benefit financially from our Lenten self-denial. That would make it frugality rather than self-denial.

Make Lent a time of worship. Resolve this morning to bow with God's people in every Sunday service of worship during Lent. Determine also to attend every one of our Lenten midweek services.

If you do these things in sincerity you will find that the period of Lent will be to you a time of great spiritual blessing and refreshing. You will come to the end of it uplifted and blessed as our fathers came to the end of their annual revival with a new testimony and a new devotion to their Lord. Our church also will be quickened into new life and power.

Problem of Petition

(From page 27)

his good purposes towards us with every life that looks up to him in self-surrender. When we pray passionately and perseveringly and with that consecration of self that real prayer always achieves, we are literally putting back into God's hand the energy and life and being which he surrendered in our creation, and so he gains increase of power and freedom of action in the human sphere.

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Our Church Observed the Passover

*by Luvern C. Hicks**

ON Thursday evening of Holy Week, Memorial Methodist Church in McCook, Nebraska, observed a unique service in the combination of the Passover and Communion. It is not known if this type of service has ever been observed before in our denomination.

The service began with the Passover, which was planned and fashioned after the Passover observed by the Jews. Matzoth, or unleavened bread, was secured through some Jewish friends. The unleavened bread symbolized the sudden deliverance of God for the Hebrew children. The bread in kneeding troughs had not time for the leaven to work and was baked in its unleavened state. Unfermented wine was used with every course of the dinner. Each time before drinking, everyone holding his right hand just above the glass in pledge of universal fellowship with all of God's people everywhere, then all drank with the right hand over the heart.

Following the Matzoth, uncooked fruit (ground apples and cinnamon) was served spiced to the color of bricks. This likewise symbolized the sudden deliverance of God as well as to remind us of the bricks made by the Hebrew children in the building of the pyramids in their days of slavery. The final course was of uncooked, cured fish, with bitter herbs (horse-radish), suggesting the bitter experiences which were before these newly liberated slaves. The entire service was in candlelight. At the close of the dinner, a young father approached an improvised door, across which a large sheet of paper obstructed the view. He reminded those present that the door with the obstructed view was symbolical of the unknown future for both our ancient fathers as well as for us today; but in like fashion he took hyssop and sprinkled blood upon the door posts and lintels, in token of the commitment of himself and family to the care of the Heavenly Father. All fathers present followed in this sprinkling of blood upon the door posts.

The District Superintendent, Dr. John W. Ekwall, then reminded those present of the observance of this event in the life of Jesus, that it preceded "The Last Supper." That "after supper he took the cup" . . .; he quoted from the ritual of the church for communion and invited those present now to go with him to the upper room, the sanctuary, to share in the Holy Communion.

The tables in the dining room were arranged in a large circle with the guests seated on either side. The tables had the sole decoration of the leg-bone of lamb to remind us that all of the lamb should be eaten. At the close of the remarks by the District Superintendent, all joined hands in two circles, one within the other, and in faith placed all of God's people in particular needy places in the center of that circle. The pastor, Dr. Luvern C. Hicks, reminded those present of the needy across the world. After the Mizpah benediction, communion was served in the sanctuary to over 400.

The congregation has urged the pastor to make this an annual service for its spiritual uplift as well as for its religious, educational value.

Christian Passover Observance

To you, who by faith will journey back across the centuries to the years when our father, Abraham, so-journed in the Palestinian land of promise; to the years wherein Isaac and Jacob, as children of the promise, experienced the supporting power of an expectant hope, and looked by faith to the time when their children should receive the land as their permanent habitation.

To you, who still hope in God. To you whose hopes are not yet fully realized, but remembering the Hebrew children, who through sorrow, suffering and slavery learned patience and the great lessons of faith, received their deliverance, we invite you to come and join with us in this celebration of the remembrance of the Passover; the sudden deliverance of God.

From a lonely exile was he called; this man Moses. With a voice from a burning bush was he ordered to go to Pharaoh and ask for the deliverance of God's people. It was with hesitation but in humble obedience that he went with his brother Aaron to ask for

*Minister, Memorial Methodist Church, McCook, Nebraska.

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the release of the Hebrew children. And it was with scorn and bitterness that they were refused by Pharaoh. But God had heard the cries of his people. The time had come for their deliverance. Through Moses and Aaron he would accomplish the freedom of his people.

After Pharaoh's refusal to let the Hebrews go, there came ten plagues upon the land of Egypt. The first nine were plagues of warning that the Egyptians should let the Hebrews go. They were warned of the danger of their traditional evil course. Then the memorable hour struck. The death angel was to pass over every home in the land of Egypt, and first born son in every home should die; except in the homes of the Hebrew people.

Through Moses, God ordered the Hebrew people to be gathered in their homes. They were to be ready for their sudden deliverance. They were to have their shoes on their feet; dressed and ready for a long journey. Each family was to kill a lamb and have it cooked over the fire. If their family was too small to eat all of the lamb, they were to join with another family. There was to be nothing left. The bread which was not yet leavened was to be baked unleavened. Their vegetables were to be eaten uncooked. They were to eat bitter herbs. They were to be in readiness.

When the lamb was slain, the blood was to be sprinkled upon the doorposts and on the lintels as a sign that here dwelt the Children of the Promise. When the death angel saw the sign of the blood, he was to pass over, and not destroy any children in that home. And it was done. In the early hours of the morning came the Egyptians urging the Hebrew children to leave Egypt before they were all dead. And that night our Hebrew fathers had sudden deliverance from God. After 400 years it had come.

From that night until today, have the heirs of the Hebrew children celebrated the Passover feast; continually looking for the sudden deliverance of God in every time of need.

During the years of the Babylon captivity they celebrated it in hope. In the years of the exile of Egypt and Assyria they kept the feast in faith. Through the dark ages of the Spanish Inquisition they celebrated it. Under the terrors of Hitler and Mussolini they observed it in faith. Tonight they are gathered in the homes in their new land of promise, the land Palestine, to observe it anew.

To you who would look forward for tomorrow through God's leadership for deliverance, we invite you to this feast of the Passover. Approach it in faith. Share with us as we drink the unfermented juice of the grapes. Eat with us of the matzoth, or unleavened bread. Eat with us the uncooked fruit and bitter herbs.

The unfermented wine is before you. Let us hold our hands over the glasses in pledge of our united belief and fellowship with all of God's children in every land and every age.

Now let us drink with our right hands over our hearts.

Let us pray in unison:

O God, our Father, grant unto all Thy children, of every nation, kindred and tribe, a new heart of comradeship; that every people may bring its tribute of excellence to the common treasury, and all may go forward in the new and living way which Thou hast consecrated for us; Holy Father, who now liveth and reigneth, and doth continue to deliver Thy people, world without end. Amen.

(Here the wine glasses will be refilled. The matzos will be brought from the kitchen.)

Let us eat of the matzoth.

As we eat let us remember that it was God who so suddenly brought deliverance to our Hebrew fathers in Egyptian bondage. That the dough in the kneeding troughs was not yet leavened and was baked in its unleavened state.

Let us drink the wine of universal fellowship and eat the unleavened bread.

Holding hands over the wine glasses, in silent pledge of fellowship. Drink with right hands over hearts.

Let us pray in unison:

Give us this day our daily bread. May we eat it in faith and in the hope of Thy sudden deliverance of Thy people in this and every age. May we be alive to the day of Thy visitation to follow in obedience. Amen.

(Here the wine glasses will be refilled and the fruit and bitter herbs brought from the kitchen.)

Let us eat of the fruit and bitter herbs.

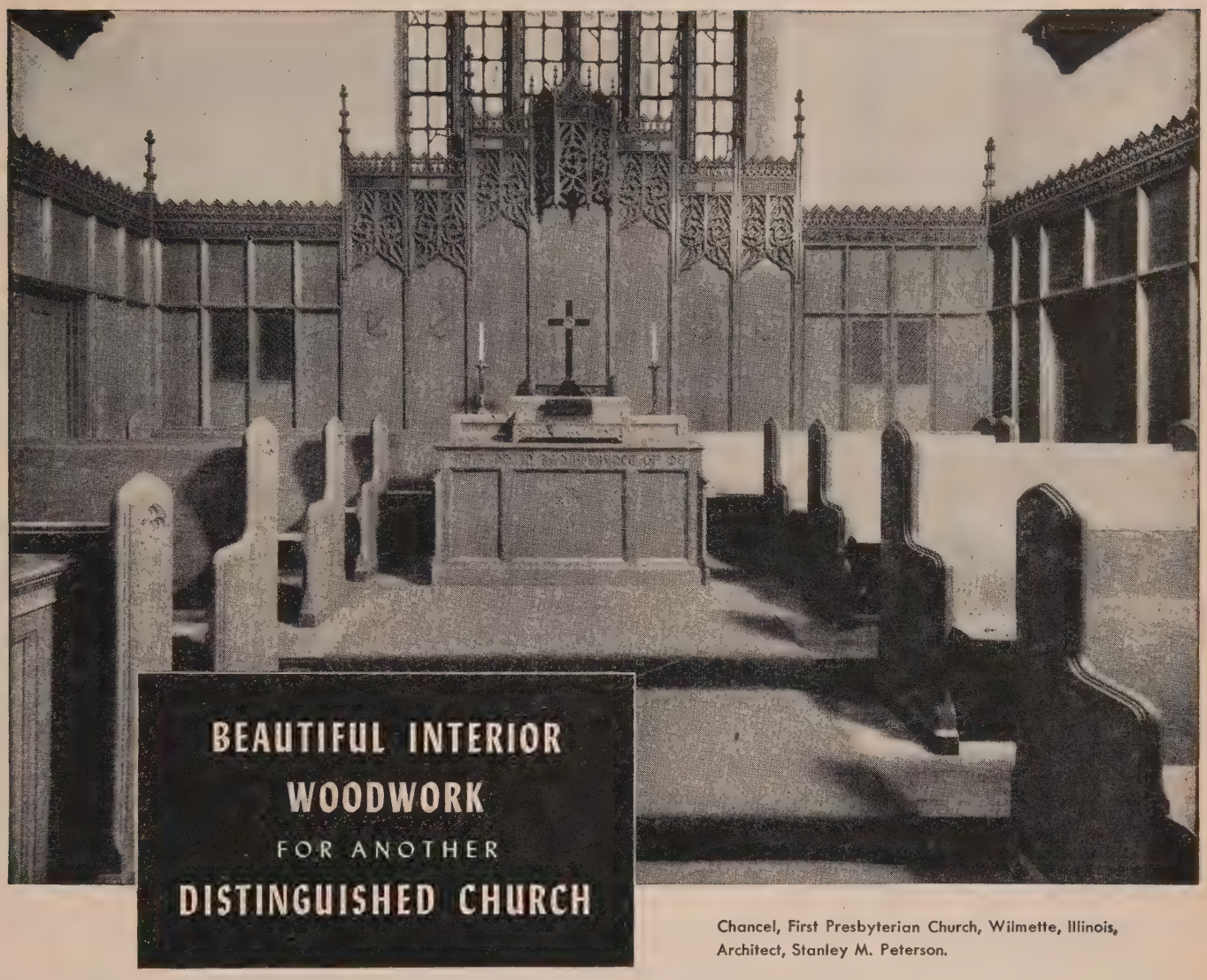
Let us drink of the wine of our common hope of the Kingdom of God. Hands over glasses, then drink with right hands over hearts.

The uncooked fruit again symbolizes to us the sudden deliverance of God. The bitter herbs were in prophetic suggestion of the bitter experiences the Hebrew children approached unknowingly, but out of which they were to emerge a historic people in the providence of God.

(Here we will refill the wine glasses, and bring in the uncooked fish.)

Let us drink to the sustaining power of God to all who in obedience accept

(Turn to page 43)



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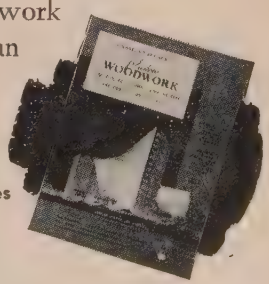

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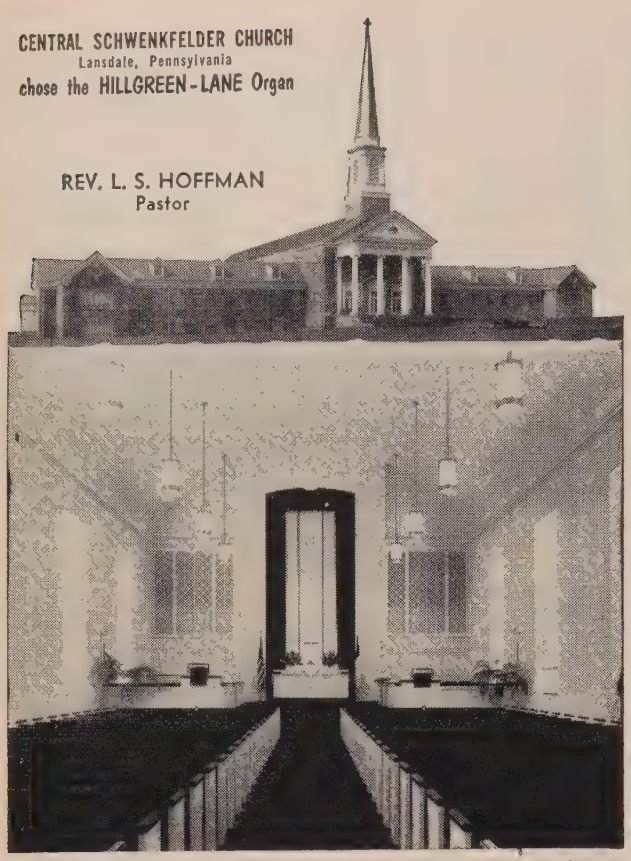

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Twenty Centuries . . .

(From page 32)

Hymn, "Let our choir new anthems raise" (Greek, 9th century).[14]

From the Istanbul monastery of the 9th century ikon controversy in the Greek Orthodox Church Joseph of the Studium poured this among 1000 Gospel songs.

Hymn, "Sing with all the sons of glory" (English, 19th century).[15]

This "Easter" of a master of pictorial verse of ennobling spiritual fervor (1873) is matched by Beethoven's long-incubated "Hymn to Joy" (1823).

Hymn, "Joy and triumph everlasting" (Latin, 12th century).[16]

The verses of St. Adam de Victor's hymn of the heaven which is the haven of all who have the Easter faith are inferior to Louis Bourgeois' melody (16th century) for "Psalm 42."

Hymn, "Welcome, happy morning!" (Latin, 6th Century).[17]

The "fortunate" singer of the Dark Ages addressed a long poem to the bishop of Nantes but "had for auditors barbarians incapable of distinguishing the flute of a swan from the hoot of an owl." We sing it to Frances Ridley Havergal's Ascension Day tune for children (1871), "Hermas."

Epistle, portions of I Corinthians 15.

Hymn, "Joy dawned again on Easter" (Latin, 5th century).[19]

A disciple of Ambrose wrote the poem from which we draw John Neale's *Claro Paschali gaudio*, effective with the Koln chorale, *Lasst Uns Erfreuen* (1623 Easter alleluia), dividing the alleluias between men and ladies.

Hymn, "Christ lay in death's strong bands" (German, 16th century).[20]

Luther's lines based on the *Victimae Paschali* sequence (1524) have been associated with Walther's chorale, *Christ Lag in Todesbanden* (16th century).

Hymn, "Jesus Christ is risen today" (Latin, 14th century).[21]

Surrexit Christus hodie is one of myriads of anonymous compositions. Sung to "Easter Hymn," anonymous contribution to the anonymous *Lyra Davidica* (1708) compiled to introduce "a little freer air than the" 17th century psalmtunes, this number is equalled by Charles Wesley's 1739 hymn in the same meter, "Christ the Lord is risen today."

Hymn, "Christian, dost thou see them?" (Greek, 7th century).[22]

Andrew of Crete's lines for Christians being martyred can be antiphonally sung by halves of the congregation to John Dykes' melody (1868) for this hymn.

Chant, "Te Deum" (Latin, 4th century).[23]

Niceta, missionary bishop of the great Roman road in the Balkans to Constantinople (Istanbul), began the hymn (395). We sing to 17th and 19th century chants collected by John Goss in 1841.

Gospel, John 20:1-18.

Part IV
SUMMARY

Song, "Easters" (American, 20th century).[25]

The stanzas were written in Silver Lake manse, Barnard, Vermont (1938) to "Hermas" (19th century) to picture three meanings of Easter:

Greetings, Lord of springtime,
Swelling twig and dam!
Crimson maple branches,
Drop each ewe her lamb.
Waft the bluebird whistle;
Yellow daffodils;
Brown the fields with furrows;
Lace our land in rills:

Refrain

Welcome, throbbing Easter!
Off with winter strife!
Waken us to know Thee
Whom to love is Life!

Hail, O risen Master,
Bursting from Thy doom!
Awe Thy fearful keepers,
Light Thine empty tomb.
Call her name to Mary;
Teach Emmaus friends;
Show Thy hands to Thomas;
Dawn where sloop intends: Ref.

Welcome, living Savior,
Standing by us now,
Calm our trembled heartstrings,
Smooth the fretted brow,
Strengthen true devotion,
Firm our loyalty;
Keep us in Thy presence,
Make us fully free: Ref.

Source Material

1. For a sympathetic enlargement see Prof. Mary Owen Swanson's "For, Lo, the Winter Is Past" in 14 April, 1952, "Advance, national Journal of Congregational Christian Churches." E. S. Barnes puts the words to a singable tune at No. 20 in the Westminster Press "Hymns for Junior Worship" and "Hymns for Primary Worship."
2. R. G. McCutchan, "Our Hymnody, a Manual of the 1935 Methodist Hymnal" (second edition, 1942; Abingdon-Cokesbury Press), 140 (tune). Words and tune at No. 135, "Hymns of the Spirit for Use in the Free Churches of America" (Beacon Press, 1937) and No. 99, "Oxford Book of Carols" (Oxford University Press, 1928).
3. E. A. Leslie, "the Psalms Translated and Interpreted in the Light of Hebrew Life and Worship" (Abingdon-Cokesbury, 1949), 170-2.
4. A. E. Bailey, "the Gospel in Hymns: Backgrounds and Interpretations" (Scribner, 1950), 296-7 (author) and 299.
   McCutchan, 187-9.
   C. S. Nutter (and W. F. Tillett), "Hymns and Hymn Writers of the Church: an Annotated Edition of the 1905 Methodist Episcopal Hymnal" (Abingdon-Cokesbury, 1911), 90.
6. Bailey, 276.
7. Bailey, 278.
   McCutchan, 193-4.
8. Bailey, 48 (author). Verses in Nutter, 91.
10. Bailey, 296-9.
    McCutchan, 197.
    Tillett, 91.
11. Leslie, 305-8.
12. Bailey, 323.
    McCutchan, 538.
    Nutter, 378.
13. Tune is No. 159 of "the Brown Book of Twice 55 Best Songs" (Birchard) by J. S. Bach.
    McCutchan, 82 (composer).
14. Bailey, 305 (author). Nos. 14, 15, 16, 22, and another may be omitted in order to shorten this service if representation from as many centuries is not sought.
15. McCutchan, 36-7 (tune) and 187.
    Tillett, 89.
16. Verses and tune in "the Four Hundredth Anniversary of the Genevan Psalter of 1551" (the Hymn Society of America, 297 Fourth Avenue, New York 10), 8.
17. Bailey, 227-8 (author) and 233-4.
    McCutchan, 198-200.
    Tillett, 92.
19. Bailey, 200 (translator).
    McCutchan, 28 (tune) and 195.
20. Bailey, 312-4 (author).
    McCutchan, 97-8 (author).
    Verses and tune at No. 110, "the United Lutheran Hymnal" (1929 edition).
21. Bailey, 276.
    McCutchan, 191-2.
22. Bailey, 292-6.
    McCutchan, 312-3.
    Tillett, 322.
23. Bailey, 214-7.
    McCutchan, 560.
    Tillett, 9-10 (part of Rev. C. Wesley's long meter version) and 376.

    For congregations not chanting, Wesley's 14 six-line stanzas are Nos. 74-5 in the 1894 Canadian Methodist "Hymn and Tune Book" (Ryerson Press, Toronto 2B).
25. McCutchan, 199 (tune). Nutter, 97 (tune). The idea of three Easters was in Rev. Samuel Macaulay Lindsay's Boston University School of Theology chapel talk on 1 April, 1931.

Observance of Passover

(From page 40)

the assignment of God to serve in the Kingdom.

Holding right hand over wine glasses. Prayer with right hand over heart.

Give us our meat in due season. May it strengthen us for any journey or mission into new lands according to Thy will and plans for us. Amen.

Let us eat of the fish, as the lamb is slain.

According to the sign given when the Death Angel saw the blood on the doorposts, he was to pass over that home. So we sprinkle the blood on the doorposts in faith in the care and protection of the Heavenly Father.

Let the head of each family place the blood of commitment of his household to God's care.

(The dinner of the baked lamb followed.)

An Easter Hymn

by John Franklin Bair*

The Sun of righteousness shall arise with healing in his wings. — Malachi 4:2.

Arise, O Sun of righteousness,
Arise, with healing in your wings!
O King of glory, Savior, Lord,
Whose praises ev'ry nation sings!
Our souls have been made sick by sin,
And we are filled with deep distress;
To rescue us from sin, we pray,
Arise, O Sun of righteousness!

Without your healing, Lord, we know
Our souls would sink away and die,
So, ev'ry day, from morn till eve,
We raise our voice to you and cry,
O let your pard'ning grace descend
Upon us freely, day by day,
And by your precious cleansing blood,
Wash all our many sins away.

Then, cleansed from all unrighteousness,
With raptured hearts, we will rejoice
And glorify your blessed name,
And all, with one accord and voice,
Will sing our praise to Jesus, who,
With healing in his wings, arose
And healed our souls of ev'ry ill,
And triumphed over all our foes.

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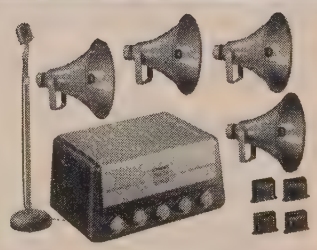

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The Choice

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*by Beryl Cox**

Characters in order of appearance:
Mary, *mother of John Mark.*
Hannah, *wife of Simon of Cyrene.*
Diana, *daughter-in-law of Hannah.*
John Mark.
Rufus, *son of Simon of Cyrene and Hannah, and husband of Diana.*
Alexander, *also son of Simon and Hannah.*
Peter, *disciple of Jesus.*
Simon of Cyrene, *who carried the cross.*

(Scene is set in good-class Jewish home at the time of the crucifixion. Two pleasant middle-aged matrons, Mary and Hannah, sit sewing and the lights are fairly dim).

MARY (*Suddenly*): "Did you feel that, Hannah?"

HANNAH: "Yes, indeed. Must be an earthquake somewhere. It was quite a tremor."

MARY (*Jumping up*): "It's quite dark" (*calling*) "Rhoda, bring the lamps."

HANNAH: "It seems to have got dark quite suddenly. Strange, it's so early yet. O this has seemed such a long day. How I wish they were all safely back."

(*Enters Rhoda with lighted oil lamps which she puts in position and then exits. The two women continue their sewing, and Diana, a bright girl of twenty, enters with a pitcher of water on her shoulder. She speaks rapidly with a strong foreign accent.*)

DIANA (*Depositing pitcher and laughing excitedly*): "But the women at the well! How they gossip and laugh, Aunt Mary. It is your son, John Mark. He certainly makes them laugh!" *Laughing again at the memory*)

MARY (*In a resigned tone*): "What has he done this time?"

DIANA (*Gesticulating and speaking in the voice of a conspirator*): "He goes to bed last night, at a good time, and then he gets up in the night, for why, nobody knows, but he comes back with nothing on but only his skin!"

HANNAH (*Shocked*): "Surely not!"

DIANA: "And your servant Rhoda sees him, and everyone talks! At the well they stand for hours: just talks."

MARY (*Drily*): "They laugh as well I suppose." (*Enter John Mark, nice young man of about eighteen years old. He looks as if he is a nice cheerful type, but now he looks solemn.*)

MARY: "Oh, here you are, John. What's all this we hear about you?"

JOHN MARK: "What do you mean, mother?"

MARY: "Quite an escapade last night it seems. Rather a pity, however, to have given the joke to Rhoda."

JOHN M.: "Oh that! Of course she blathered it round."

DIANA (*Laughing at the memory*): "But of course! The women have little to laugh at so of course they laugh very much at this."

MARY (*Rather unhappily*): "It would be good to hear your version of it, John."

JOHN M.: "Well, as usual, it isn't half as bad as it sounds. And it really isn't funny at all. It was just that I heard the Rabbi and his followers talking in the upstairs room, and I gathered that something was going to happen later on, so when they went out into the garden, I followed them. After he was arrested, his disciples ran away, but I got caught—at least the sheet I had round me was caught —so of course I dashed off and just left them the sheet. I'm sure you will agree that it was the best thing to do, mother."

MARY (*Sighing*): "Of course."

HANNAH: "Pity Rhoda happened to be awake."

JOHN M. (*Disgustedly*): "Trust Rhoda. She always sleeps with one eye open."

DIANA (*Laughing*): "She pounced on you. She must be glad."

HANNAH: "Well, thank God you're safe, John."

JOHN M. (*Airily*): "Thank you, Aunt Hannah. I certainly stayed rather longer than was perhaps wise." (*Voice changing to deadly serious*) "I . . . I wish I weren't quite so safe . . . so detached." (*Jerkily*) "Mother . . . .it's terrible—to think—that it has —really happened."

MARY (*Slowly and kindly*): "What happened last night, John, in the garden?"

JOHN M. (*Painfully*): "Judas Iscariot betrayed him. He brought the

*Mrs. Tom Cox, West Bromwich, Staffordshire, England.

soldiers to the spot and then came forward and kissed him."

HANNAH (*Aghast*): "Judas Iscariot! One of his own followers! I can't believe it."

MARY (*Muttering with horror*): "Judas . . . Judas Iscariot!"

DIANA: "I . . . I cannot believe it . . . Judas . . ." (*A pause follows. Rhoda enters and prepares the trestle table back-stage for the last meal of the day. Enters Rufus, husband to Diana.*)

DIANA (*Rather eagerly*): "Rufus!" (*They embrace.*)

HANNAH (*With an attempt at brightness*): "Glad to see you back, Rufus. Did you see your father and Alexander?"

RUFUS (*Soberly*): "Yes. I saw them both some time ago. Did you feel the earthquake?"

MARY: "Yes."

HANNAH: "Yes."

JOHN M.: "Earthquake? No, I didn't feel an earthquake."

DIANA: "Neither did I. But it has been terribly heavy today . . . and it got dark so early. The atmosphere seems to . . . to threaten."

MARY: "Stifling! But it will get cooler."

RUFUS (*Tensely*): "I've got some rather shocking news."

DIANA (*Ready to lighten the atmosphere again*): "Not John Mark?"

RUFUS: "No . . . Judas Iscariot hanged himself this afternoon in the Stranger's field."

DIANA (*Shocked*): "Oh!"

(*Pause: they look at each other and then talk rapidly — almost together.*)

JOHN M. (*Grimly*): "He did! Quite dead was he."

RUFUS: "Yes."

JOHN M. (*Passionately*): "He should be! He should be dead!"

HANNAH: "He must have been mad to have betrayed like that."

MARY (*Confusedly putting her hand to her forehead*): "It seems so awful, when we knew him so well . . . or thought we did."

DIANA (*Distressed*): "I used to like Judas very well. He was so intelligent."

JOHN M. (*Scathingly*): "Intelligent! He was a fool!"

HANNAH: "He seemed different all last week . . . disappointed and muddled up. And he was so arrogant, he wouldn't let the Master straighten him out."

JOHN M. (*Bitterly*): "He's gone anyhow! He couldn't live after that! (*In a different voice*) "Did you see Peter, Rufus?"

RUFUS (*With an attempt at brightness*): "Oh yes! He was with father and Alexander. I hope they will bring

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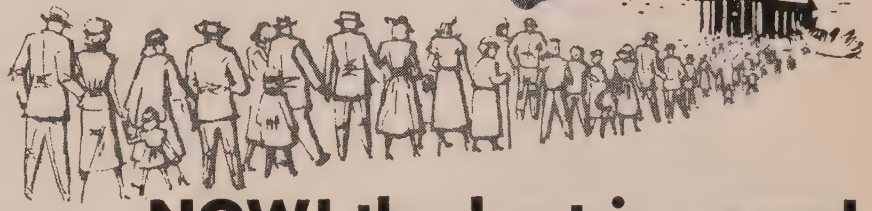

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him back with them."

MARY: "Oh I hope so too. (*Feelingly*) Poor Peter. He must be suffering terribly . . . almost worse than everyone else. It would be a good thing for him to come back here with Alexander, and you, John."

JOHN M. (*Eagerly*): "How did he look? — Peter I mean."

RUFUS: "Dazed . . . and shocked somehow. I'm afraid I hadn't the courage to speak to him, but he was with father and Alexander, and John Bar Zebedee, of course."

DIANA (*Brightly*): "I am so very fond of Peter. He is so gruff and manly. And he loved the Messiah so very much. He must be heartbroken."

RUFUS (*Slowly*): "I believe he is."

(*Short silence once more*)

MARY (*With an attempt at brightness*): "You must all be very hungry. I do hope the others come soon. (*Calling*) Rhoda!"

(*Enters Rhoda and Mary and Rhoda talk quietly backstage and check up on the table preparations.*)

HANNAH (*Cheerfully*): "They can't be much longer. It must be well past the ninth hour. (*Pushing her hair back and nervously clasping her hands*) What an oppressive day."

RUFUS (*Savagely*): "It's been a day of torment: waiting and waiting! Waiting for the worst! And cruelty all the time! Unbelievable and deliberate cruelty. And such hatred! (*In daunted voice*) Even from one-time followers."

DIANA (*Looking up into his face*): "How you must have suffered. You must all have suffered with him."

RUFUS (*Recovering*): "I shouldn't be saying this to you. Don't let it distress you too much. It was inevitable that the Messiah die. He was so different from the rest of mankind. So different that they couldn't bear it. And all his suffering over now."

DIANA (*Eagerly*): "It's all over?"

RUFUS: "Yes."

HANNAH: "Thank God it was not so very long. . . . Was his mother there, Rufus?"

RUFUS: "Yes. All the time."

(*Murmur of sympathy, and the women look at one another sorrowfully.*)

JOHN M. (*To change the subject*): "Well, what have you been doing all day? The usual things I suppose?"

DIANA (*Soberly*): "We've been waiting too."

HANNAH: "What happened to his mother?"

RUFUS: "John Bar Zebedee took her to his home. He told him to."

MARY (*Breaking in*): "That's good! That's very good: so wise. God bless and help her!" (*Enter Simon of Cyrene, large African, followed by Alexander and Peter. Simon seems shakily upset, Alexander quiet and Peter dazed and vacant.*)

SIMON (*As he enters*): "Thank God for some light! It's pitch dark outside."

HANNAH (*Practically*): "Thank God you've come at last."

MARY: "And brought Peter too. We're very glad about that. We hoped you would. We have a bed ready for you, Peter, as usual. We were getting a bit tired of waiting, I'm afraid."

ALEXANDER (*Passionately*): Waiting and waiting!" (*They seem to look to Peter for a remark, but he says nothing.*)

SIMON (*Vehemently*): "I'll never come to Jerusalem again! Never! Never!

HANNAH (*Shocked*): "Simon!"

SIMON: "I hate the place, Hannah! I hate the place now and I've always hated it!"

MARY (*Soothingly*): "Let us take our places round the table. Here, Peter, here is your place, next to Simon."

(*They seat themselves in silence.*)

MARY: "John dear, bless the bread for us."

JOHN M. (*Jerkily*): "Our Father, with grateful hearts we partake of the bread which Thou hast provided for us. Lord God, Thou knowest all our needs at this time. Sanctify our agony and confusion we pray, and grant us peace this night, Amen.

(*They pass things to each other in silence for a very short while.*)

MARY: "Today is nearly over, thank God."

HANNAH: "A day of horror upon horror. God give us courage to face tomorrow. Today the tragedy is so new, so fresh."

ALEXANDER: "Tragedy! Tragedy it is! It seems to grow worse all the time."

DIANA: "The women said today that the crowd cried for Barabbas. Surely they must have gone mad to prefer him to the Messiah."

RUFUS (*Shortly*): "They were incited to madness by the priests."

DIANA: "Oh but why. I cannot understand why they should dislike him so much."

RUFUS: "They disliked his innocence."

DIANA: "Oh . . ."

(*Very short pause*)

SIMON (*In a more reasonable voice*): "Hannah, I like you to come back to Jerusalem to the Passover feast each year like this: you are a Jewess. But Africa is my land. I felt so foreign today: so much on the edge of the crowd."

DIANA: "I am lots of nationalities,

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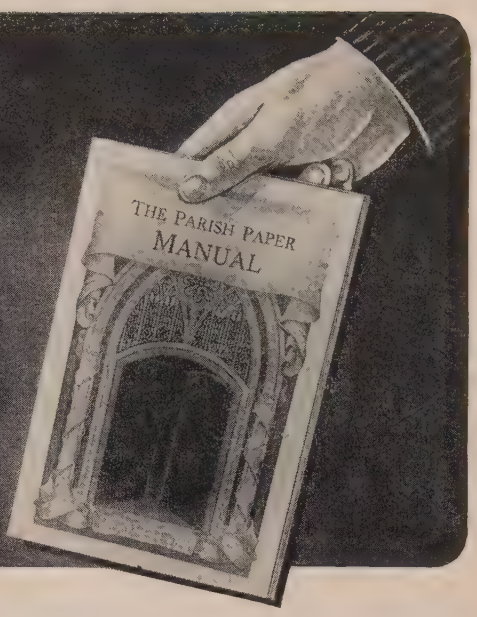

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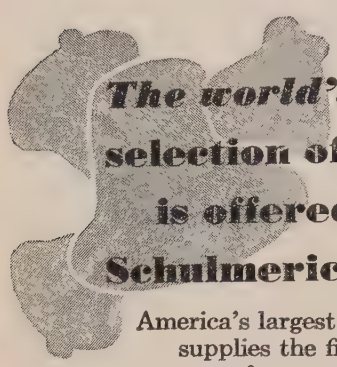

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but I never feel foreign. I love any sort of people."

RUFUS: "You know, father, your daughter-in-law has the answer there. If you love the people you are amongst, you are never foreign. It's when you don't care for them that you feel a foreigner. Even a crowd like that today is highly sensitive. They know how you feel."

SIMON (*Growling*): "I felt quite sympathetic with them until the final insult."

HANNAH (*Fearfully*): "Insult?"

ALEXANDER (*Quickly*): "It was no insult. Oh, I wish it had been me!"

HANNAH (*Uncertainly*): "What was the insult?" (*Moment's pause*)

ALEXANDER (*Firmly*): "You know perfectly well, father, it was given to you because you are so tall and strong, and you were so near. Oh, I was proud of you, father."

SIMON: "It was a disgrace!"

ALEXANDER (*Enthusiastically*): "But you did it without grumbling. You really looked glad to do it, father."

SIMON (*Disgustedly*): "Glad! I felt like puverizing everyone of those Roman soldiers. Disgusting lot. After all, Barabbas's crimes are just through hating Roman oppression. That's a fine hatred to have. He would die bravely enough for it."

RUFUS (*Angrily*): "Fine hatred! There's no such thing. Hatred destroys itself. Barabbas should have died. He lives to destroy. The Jewish nation will regret this choice of Barabbas: this choice of a man of hate in preference to a man of LOVE."

SIMON (*Almost relieved to be discussing Barabbas*): "His hatred is a force. Barabbas is a man to be reckoned with in Jerusalem. Even Rome knows that.

ALEXANDER: "Yes, but this power is only a temporary one. There's never any permanency about such a power. He'll only be remembered because of his connection with the Master. The intolerance and hatred of Barabbas has only the power of losing people. Love has the power of winning people."

SIMON (*Convinced but angry*): "Hatred is involuntary. We can't school ourselves to have no hatred."

RUFUS (*Gently*): "We can gradually . . . it becomes less . . . that is what he taught."

SIMON (*Angrily*): "You're taking sides against me! That's what made me so furious. The insult they put upon me was because I am a different color!"

ALL (*Shouting*): "No!"

ALEXANDER (*Furiously*): "You know, father, it wasn't so."

RUFUS (*Disgustedly*): "Father!"

HANNAH (*Shocked*): "Simon! . . . What was it?"

ALEXANDER (*Rapidly*): "You know perfectly well, father, you were more powerfully built than almost anyone in the crowd."

SIMON (*Nearly weeping*): "Can't you understand that I hate oppression? . . . A man so oppressed with the weight of his cross . . . all the scorning of a man like that . . . the crowd . . . the soldiers so callous with their speech . . ."

(*They understand at last and a murmur of sympathy follows.*)

ALEXANDER (*humbly*): "I'm sorry, father. Today is nearly over."

HANNAH: "The waiting is over."

MARY: "We cannot suffer tomorrow as we have today."

DIANA: "God is with us, even though his Son is gone from us."

(*Peter rises to his feet. They are all rather awe-stricken.*)

PETER (*Looking straight at Simon*): Simon, your carrying the cross of the Saviour of the World couldn't be an insult, could it?"

SIMON (*Sorrowfully*): "No, Peter. I show badly when I suffer. The things I say are wrong—not true."

PETER (*Almost to himself*): "It could never be an insult, could it?"

HANNAH (*In a loud whisper*): "The cross! He carried the cross!"

DIANA: "The cross."

MARY: "The cross."

DIANA: "How wonderful."

PETER: "Though we saw him die, Simon, his power remains strong, and will go down through the ages as the way of victory. And for the Son of Africa, the honor will be that he carried the cross of the Redeemer of mankind." (*He sits apart thoughtfully.*)

SIMON: "I ought to have told the crowd what I thought of him. We all ought to have done. We just hadn't courage enough. But it was a relief to do something . . . even just to carry the cross."

PETER (*Thoughtfully*): "Because we understand so little about him, that which we would think an insult is really an honor. The cross seemed a shameful thing today, but in the ages to come it may be the symbol of honor to his followers. (*Vigorously*) And for all time, the Colored races will have a special place in the heart of God, because Simon of Cyrene took willingly the cross of the Lord Jesus."

DIANA (*With tears*): "O Peter! The good God bless you!"

Peter (*Continuing—almost to himself*): "The Love of Christ will be the Hope of the world: love the great leveller: love the birthright of Africans, Jews or whatever we may be . . . the Master's way . . . his teaching."

Curtain—the End

Great Affirmations

(From page 35)

ble and fall, restore our vision of courage and righteousness. Give us strength to continue on to the goal of Christian service. Judge our lives not by the momentary failures but by the objectives which we eventually seek.

Amen

O Thou to whose courts we come with thanksgiving may we worthily magnify Thy high and holy name. Sanctify our voices that they may become acceptable instruments of faith and supplication.

Sensitize our spirits that we may be responsive to the diversion of Thy Spirit, we pray in our Master's name. Amen.

Lenten Verses

by Belle Chapman Morrill*

THE BELOVED COMMUNITY

We travel slightly different paths
That our forefathers trod,
Yet both of us look toward a cross
Upon the hills of God.

Behind us are the hallowed words
Of storied Galilee;
Before us, the impelling dream
Of what God's world may be.

I grasp your hand. We both partake
Of bread and Sacred Cup,
In the Beloved Community
Of memory and hope.

PRAYER FOR WAKEFULNESS

Let me not squander, Lord, Thy gift
of sleep,
Dead as a stone. Let me at times awake
And in the dark, reach joyfully to take
Thy hand, in silence hushed and deep.

I would lie very quiet, listening
For messages drowned in the noise of
day;
Unhurried and expectant, I would pray
With the new freedom timelessness
can bring.

When day is dawning, waken me again
With hidden power to meet the needs
of men.

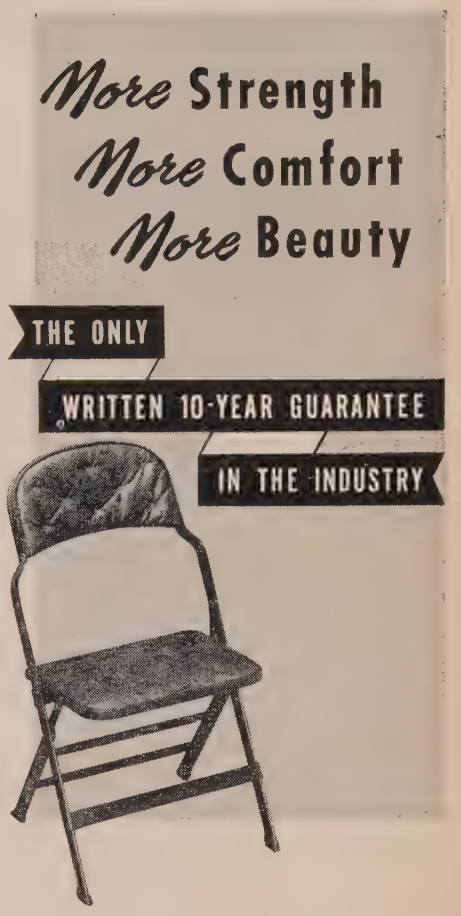
*Rochester, New York.

GOOD FRIDAY

You drove the nails in his white, white
feet;
I pierced each tender hand:
And we laughed as we lifted the cross
on high—
Too wise to understand.

You gave him the gall and vinegar;
I thrust the lance in his side;
Yet they say it was years and years
ago
That the Saviour was crucified.

— Edgar Daniel Kramer



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Some remarks from our

I am grateful for the further expression of good will from the Wells Organizations . . . and to express our thanks and pleasure over the success of the canvass which you directed for us.

Henry B. Getz, Rector
Saint Paul's Episcopal Church
San Rafael, California

We are all very happy in this parish with the results of the canvass. Plans will be made at a parish meeting later this month concerning the next step in our over-all building program.

Douglas W. Kennedy, Rector
Saint James's Church
West Hartford, Connecticut

I want to assure you that the Wells Organizations rates very high in the minds of us all.

Frank Newton Howden, Rector
Saint Luke's Episcopal Church
St. Albans, Vermont

Our program for the new church is coming fine. The money is coming in at a good rate, and I hope it won't be too long now before we can break ground. You did a superb job for us—quiet and tactful, and yet never losing sight of the fact that we had a goal to reach and being determined to reach it. . . . After our church is built, I hope that you can stop by and see the church you helped erect.

Walter L. Brown, Minister
Westminster Presbyterian Church
Dallas, Texas

The action is all a part of your Christian approach to the problems and the life of the church and their ministry. Let me take this opportunity of expressing my personal appreciation and the appreciation of the church for the efficient and successful canvass undertaken by your organization. You will be interested to know that the total subscription is now over $350,000.

Paul H. Krauss, Pastor
Trinity Lutheran Church
Fort Wayne, Indiana

We are grateful for what your organization has meant to our church and we want you to count on us if we can ever be of any help or service in any way.

Wayne Dehoney, Pastor
Central Park Baptist Church
Birmingham, Alabama

You will be interested to know that we are progressing nicely with the construction of our new building and we will ever be grateful for the services of your organization. Wishing you all a very prosperous 1953 as you seek to serve the churches.

C. Gordon Brownville, Pastor
Main Street Baptist Church
Binghamton, New York

The people of my church here join with me in expressing gratitude to you for the successful fund-raising canvass held here the first half of the month of December. This canvass has enabled us to make our plans for starting our first unit of the plant that is to be erected. We hope to have the building under way by summer. Your plan, to my way of thinking, is unbeatable. You did for us in less than a month that which would have taken us years to do. I will ever be glad to recommend to anyone who is contemplating fund-raising for church building, the Wells Organizations.

W. J. Ashworth, Minister
First Methodist Church
Titusville, Florida

Our building program is well under way and funds are coming in quite satisfactorily. Again may I thank you for all you have done for our church.

C. Logan Landrum, Minister
First Presbyterian Church
Brunswick, Georgia

Eight of the 150 weeks have passed (5.3% of the period) while better than ten thousand of the pledged $96,000 (10.4%) has been paid.

J. Orville Martin, Pastor
Ebenezer Lutheran Church
San Francisco, California

Construction on our new Educational Building is going forward steadily. Also, payments on the pledges are being received ahead of schedule, and our Annual Every Member Canvass was the most successful that we have ever had in every way.

DuBose Murphy, Rector
Christ Episcopal Church
Tuscaloosa, Alabama

Most of all, however, I am grateful for the excellent service which you rendered to us in connection with our canvass last April and May. We know that it would have been utterly impossible to have reached our goal without your leadership. We shall always be personally grateful—a difficult task seemed enjoyable.

Robert E. Lee, Pastor
St. Luke Evangelical Lutheran Church
Silver Spring, Maryland

Our new church is nearing completion and we are already making limited use of its facilities. Having had a part in providing for its construction, I believe you will be interested in knowing that it is one of the most beautiful of the churches to be built recently in the south section of Greater Atlanta.

George H. Smith, Minister
East Point Presbyterian Church
East Point, Georgia

ristmas Mail

W/O

You might be interested to know that we have passed he $100,000 mark in the payment of our pledges and hat we plan to place our specifications on the market he middle of January, hoping we can build in the ear future.

Roland E. Turnbull, Pastor
First Baptist Church
Alton, Illinois

May the new year be prosperous in every way and grant you the privilege of bringing financial relief o many congregations throughout the nation.

William F. Buch, Pastor
St. Paul's Evangelical Lutheran Church
El Paso, Texas

I certainly appreciate your thoughtfulness and kindness and trust that the new year may bring God's rich blessing in all your labors for Him.

C. Wellington Hardy, Pastor
Southside Baptist Church
Elmira, New York

Our new sanctuary is beautiful, and impressive dedicatory services were held last Wednesday evening. As I write this I pray that our Heavenly Father will continue to bless you and your colleagues in the important work which you are doing and above all may He grant you insight to behold the deep spiritual significance of your stewardship.

Henry Edward Russell, Minister
Trinity Presbyterian Church
Montgomery, Alabama

I am grateful for the fine work your oragnization did for us as a local church and for the service you render in raising funds for church work.

Cecil R. Culver, Minister
Winfield Methodist Church
Little Rock, Arkansas

And then thank you for the dedicated spirit that you have shown and shared with our congregation at this time when so much financial responsibility has been ours.

George M. Docherty, Minister
New York Avenue Presbyterian Church
Washington, D. C.

Please accept our best wishes for the new year and again our grateful appreciation for all you have done for us this past year.

John T. Sanborn, Rector
Saint James Church
Batavia, New York

You will be interested in knowing that committee reports to be made public at our annual meeting on January 21 will reveal our ground-breaking date as taking place at a very early hour in the spring. The master plan involving church and church school is to be undertaken after some five years of work and expectation. Power to you in the new year.

Henry Clay Banks, Minister
First Presbyterian Church
Endicott, New York

Our church life has been greatly benefited in many ways by our contacts with you. Best wishes for many years of continued happy service for our blessed Lord.

David A. Day, Pastor
Chelsea Baptist Church
Kansas City, Kansas

Progress is being made. We fondly hope that in another twelve months it will be our privilege to worship in the new church.

O. H. Wonn, Pastor
Immanuel Evangelical Lutheran Church
Watertown, Wisconsin

We have had numerous calls and queries about your work here, and we have been glad to recommend your firm.

Samuel Emerick, Minister
First Methodist Church
Decatur, Indiana

We are continuing to reap benefits from the work that was done here some years ago with reference to our convass to raise funds for our new building. I feel that you have given us a sense of organization that is being carried on from year to year with great profit.

Charles S. Forester, Minister
The First Methodist Church
Montgomery, Alabama

I would again speak my appreciation for the work of the Wells Organizations in bringing to us valued assistance in our successful fund-raising canvass of a year ago.

Dale Oldham, Minister
Park Place Church of God
Anderson, Indiana

I trust that the new year will give you opportunity to help many churches like you have helped ours.

Benjamin T. Lockhart, Minister
First Baptist Church
Agawam, Massachusetts

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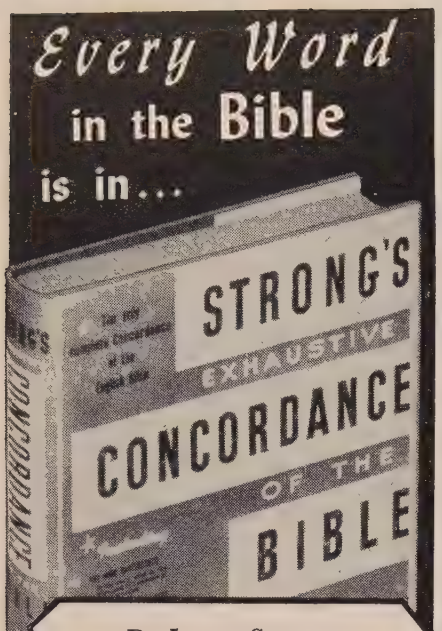

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SERMON STARTER

The Watch by the Cross

*And * * * they watched him there."* —Matthew 27:36.

CHRIST is Christianity. And Christ and his cross cannot be separated. Some cry — "O that Christ would come down from the cross and be the gentle Jesus who took little children in his arms, or who made the wine at the feast, then we would believe in him." "Or, if there must be a cross" —they say—"then let it be only the symbol of sympathy with human suffering." But the Bible speaks in different tones from all this. It speaks of the Good Shepherd giving his life for his sheep—of Christ loving the Church and giving himself for it—of our Savior giving his life a ransom for many —of the precious blood of Christ cleansing from all sin.

Then remember specially that the four Evangelists agree on laying the greatest stress on the sufferings and death of Christ. Only two narrate his birth, two give details of his temptation, St. John omits any mention of the Transfiguration and Ascension, but all four give the story of the cross in fullest detail. Indeed, there are five accounts, for in the second chapter of the first Epistle of St. Peter the picture of the Crucifixion unrolls itself again:

"Christ suffered * * * Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously * * * Who his own self bare our sins in his own body on the tree * * * by whose stripes ye were healed."

But with what different eyes was the cross regarded when it was first set up! On that spring day when the sun of Syria was eclipsed!

1. The soldiers watched with cold, rude eyes, heedless, careless, cruel.

2. Others were puzzled and awed, and they greatly wondered.

3. Others, such as St. John and the holy women, hoped and believed he was the Redeemer of Israel, and they watched with a sickening sense of almost, but not quite, despair. They saw he could not save himself; they saw him forsaken of God—a Man of Sorrows in very deed—the saddest and strangest of all sights. But still in the darkness they clung to him.

4. There was even one who, with simple, wondrous faith we may well envy, crowned him King, whom others had crowned with thorns—"Lord, remember me when thou comest into thy kingdom."

The cross has been compared with a magnet. It draws. It is the most wonderful loadstone, for it draws hearts which nothing else can (John 2:52), melts and subdues and softens them.

Also to a lever. It lifts men up into fellowship with God (I Corinthians 6: 9-11); out of sin and sorrow.

It is also a key. Some of us have stood on the brink and looked down into the dark abyss of our own hearts, and we have reeled back dizzy and horrified. But we only fully learn the evil of sin when we gaze in faith at "the wondrous cross on which the Prince of Glory died." There is a tradition that the young man who went sorrowfully away from Christ could not endure the life to which "the great refusal" doomed him. The vision of the Savior haunted him, and at last he found Christ indeed, and, taking up the cross, discovered that it turned into a magic key. There is much truth in the legend, The Cross is a key! It reveals the nature of sin and the love of God.

And the cross is a throne. From it Christ gave pardon, peace, and Paradise besides.

And it is a fountain. The rock smitten in the wilderness was a type of the Rock of Ages smitten on Calvary (Exegis 17:6). This image of the stream from the smitten rock was embodied in rude art by the early church. There is an indescribable beauty, we are told, in the expression of the Israelites rushing to the fountain.

"God forbid that I should glory save in the cross * * *," said St. Paul. The Greek word translated "glory" means to boast or rejoice. May we ever have grace given to us so that we may ever rejoice in the cross, as we watch there and see the Crucified stretching forth his arms to gather together into one the children of God that are scattered abroad!—From *Echoes From Calvary* (slightly altered) by Alfred Thomas; Society for Promoting Christian Knowledge, London; 2/6.

QUOTABLE POETRY

The Prophet
(Isaiah 6:1-10)

Athirst in spirit, through the gloom
Of an unpeopled waste I blundered,
And saw a six-winged Seraph loom
Where the two pathways met and sundered.
He set his fingers on my eyes:
His touch lay soft as slumber lies —
And like an eagle's, scared and shaken,
Did my prophetic eyes awaken.
He touched my ears, and lo! they rang
With a reverberating clang:
I heard the spheres revolving, chiming,
The angels in their soaring sweep,
The monsters moving in the deep,
The vines low in the valley climbing.
And from my mouth the Seraph wrung
Forth by its roots my sinful tongue,
The idle tongue that slyly babbled,
The vain, malicious, the unchaste,
And the wise serpent's sting he placed
In my numb mouth with hand-blood dabbled;
And with a sword he clove my breast,
Drew forth the heart that shook with dread
And in my gaping bosom pressed
A glowing coal of fire instead.
Upon the wastes, a lifeless clod,
I lay, and heard the voice of God:
"Arise, O prophet, look and ponder:
Arise, charged with my will and spurred,
The roadways and the seaways wander,
Kindling men's hearts with this, my Word."

—Alexander Pushkin in *A Little Treasury of World Poetry*

To Mary, Mother of Christ

I, being Protestant, can never bow
The knee to you, sweet mother of our Lord,
And yet I am a woman and I know
The same bewilderment and fears,
The same necessity for secret tears
That sore beset you. Now
I, being Protestant, can only stand
Here by your side and touch your woman's hand
Across the centuries that intervene,
The tides of peace and war that flow between
Your day and mine; can seek in our accord
Your seal of woman's courage on my brow,
Knowing that when your firstborn died
Upon his cross, you too, were crucified.

—Una W. Harsen in *Christ in Poetry;* Association Press

After the Martyrdom

They threw a stone, you threw a stone,
I threw a stone that day.
Although their sharpness bruised his flesh
He had no word to say.

But for the moan he did not make
Today I make my moan;
And for the stone I threw at him,
My heart must bear a stone.

—Scharmel Iris

The Perfect Life

Rabbit: timid brother! My teacher and philosopher!
Your life has taught me the lesson of silence.

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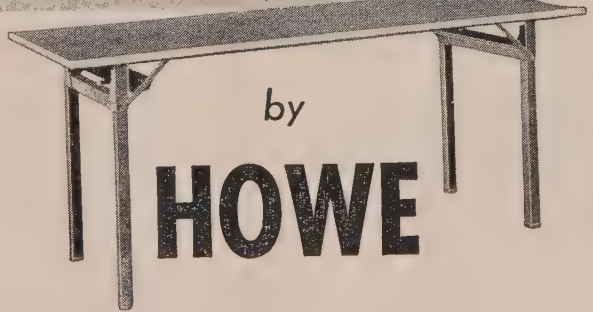

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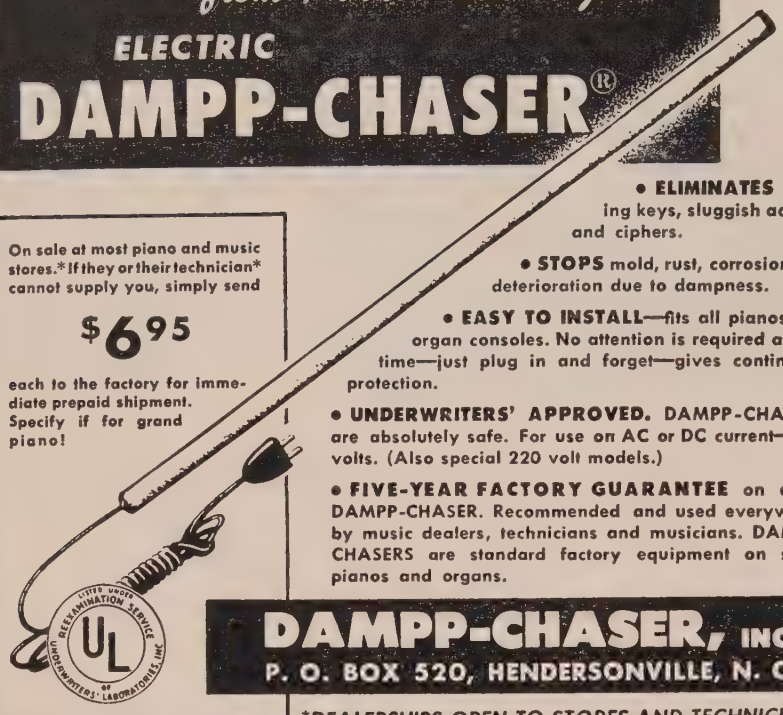

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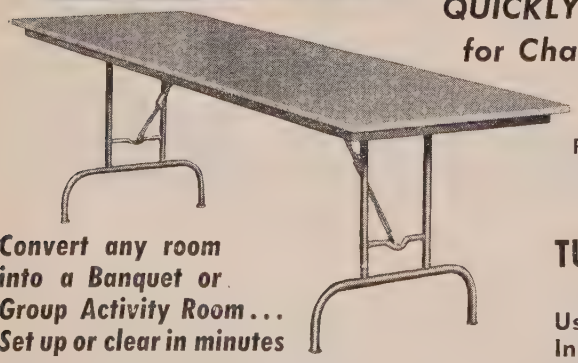

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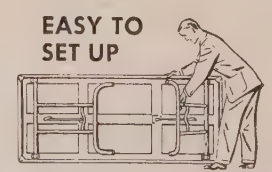

THE STRONGEST, HANDIEST FOLDING TABLE MADE!

For since in solitude you find your mine of gold,
the world's onward march means nothing to you.

Tiny seeker after wisdom,
you leaf, as through a book, the good and humble cabbage;
and like Saint Simeon, from your dark hole
you watch the evolution of the swallows.

Ask your good God for a garden in Heaven,
a garden with crystal cabbages in glory,
a spring of fresh water for your tender nose,
and a flight of doves above your head.

You live in the odour of perfect sanctity.
The cincture of Father Saint Francis will touch you
on the day of your death. And in Heaven
the souls of children will play with your long ears!

—Jorge Carrera Andrade in *A Little Treasure of World Poetry*

A Thought in Time

Elinor Wylie fell in love with Shelley,
Amy Lowell fell in love with Keats,
Byron posthumously does so well he
Can hardly count his valentine receipts.
Die early, poets, if you would adorn
The boudoirs of young ladies yet unborn.

Nobody ever fell in love with Shakespeare,
Nobody ever fell in love with Blake.
A poet must be Lancelot of the Lake's peer
Yet perish young and fair for Beauty's sake.
I'm far too old myself, at fifty-three;
No one will ever fall in love with me.

(But hold! a saving thought, a ray of hope!
Edith Sitwell fell in love with Pope.)

—Robert Hillyer in *The Suburb by the Sea;* Alfred A. Knopf

SELECTED PROSE

The First Three Gospels

Matthew, Mark and Luke, if we judge them by the ordinary standards of criticism based on internal evidence, are not three wholly unconnected documents. There are too many similarities between them, even slight verbal similarities, to make such a verdict possible without the hypothesis of some miraculous intervention. Either they are connected by direct dependence, one copying from another, or else by indirect dependence, two or more copying from a single, now lost, original. It is commonly asserted, because it is the fashion among modern Biblical critics to think so, that Matthew and Luke both wrote with Mark's Gospel in front of them, and that both of them had access to a collection of Sayings, now lost (and

never known to exist), which is referred to by the symbol Q. All this remains unproved, and the Abbot of Downside has recently published a searching indictment of the official theory. He points out that the phenomena which it sets out to explain can be explained more economically on another supposition; that Matthew wrote first, and that the other two had access to his Gospel, either in its present form or in a form little different.

* * *

This would explain all the really puzzling features of Synoptic criticism. It would explain (I) why Luke regularly follows Mark, not Matthew, in the incidents which he relates and in the order of his relating them; he followed Mark because he had no access to Matthew. It would explain (II) why Luke so often disagreed with Matthew about the context of a saying, although the wording of it hardly varies at all; the document in his possession was based on Matthew's text, but it was not at pains to give the various sayings in their historical order. It would explain (III) why we so often get the impression, in these cases, that Matthew, not Luke, has given us our Lord's words, in their true setting; Matthew depended on memories, or on a tradition, which recorded them in their historical context, whereas Luke had to fit them into his narrative as best he could. At the same time it is free from all those objections which Abbot Butler makes against the "documentary hypothesis" which has hitherto been fashionable.—Ronald Knox in *Commentary on the Gospels*

The Gospel of Redemption

The meaning of sin (as distinguished from "sins" is, as William Temple taught, self-centredness. It is the claim to false independence on the part of finite and created spirit, thinking and acting from the self as centre, not from the true centre of Reality, and therefore perennially involved in egoism, manifesting itself as the will-to-power. How this tends to pervert all man's activities (and not least virulently his religion) has been searchingly worked out by Reinhold Niebuhr in *The Nature and Destiny of Man.* Human life is thereby disorganized, alienated from its true purpose and contradicting the law of its nature. There is a "law of sin in our members," in contradiction to the law of God. The way of salvation is the movement out from the prison-house of the self-centered life to the service of God which is perfect freedom. But we cannot ourselves initiate that movement just because we are fatally inhibited by that very self-centredness which locks the door on us. The Gospel tells what the living God has done, and is doing, to deliver us.

* * *

The initiative must come from the source of goodness. Man's ultimate need is that which man cannot satisfy. Because we are sinners we cannot redeem ourselves. It is the Living God who is the Reconciler, and the Gospel declares that "God was in Christ reconciling the world unto himself" (II Cor. 5:19). Since that which is to be reconciled is sinful, it can be achieved only at the cost of suffering, which the goodness of God himself bears, undefeated. This is the Christian doctrine of Atonement.—F. R. Barry in *Recovery of Man;* Charles Scribner's Sons

BOOKISH BREVITIES

Anything written by Nancy Wilson Ross is certain to have the qualities of erudition, psychological insight, human sympathy, sermonic suggestion and lively, lucid prose. Many of my readers will remember these qualities in *The Left Hand Is the Dreamer.* Well, they are all present and greatly amplified in her newest novel, *Time's Corner.* Here is a book—a religious novel—at once sophisticated and significant, evocative and provocative—and, above all, deeply spiritual (Random House; $3.50) * * * As a result of his long years of study—historical, theological and linguistic—and accompanying his years spent in translating both the Old and the New Testament into modern English—an achievement rivaled only by the late Professor James Moffatt—Ronald Knox has given us a rich, rare treasure of Biblical learning in his *Commentary on the Gospels.* My only advice to preachers, whatever their creed or sign, is this: get it, go to it, and make its wisdom your own (Sheed and Ward; $3.75) * * * Robert Wilder is a grand story teller. He writes vividly. He writes vitally and with unmistakable distinction. We learned this, as did nearly two million Americans, when we read *Written on the Wind* and *Wait for Tomorrow.* But his best piece of work is his newest, *Autumn Thunder.* This is the story of a young man who, having gone down from his mountain home to attend the State University, became the idol of roaring thousands on the gridiron. He came to know nothing except success—extracurricular success. He found life to be just a bowl of cherries—a bowl of cherries served with wine, women and song. He married a beautiful and talented girl, but at an age when neither of them knew what marriage meant. Succeeding gloriously on the gridiron, Larry Summers failed in final exams and was not grad-

(Turn to page 62)

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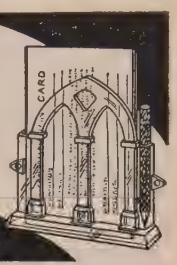

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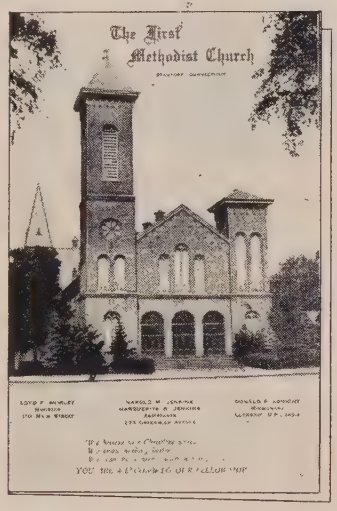

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The Message of the Colt

A Sermon

by J. Richmond Morgan *

Behold thy king cometh sitting upon a colt, the foal of an ass.—Matthew 21:5.

IN THE calendar of the western church today is Palm Sunday, when our churches are decorated with palms, and choral processions sing "All Glory, Laud and Honor," reviving our memory of those who waved their palm branches and sang "Hosanna to the Son of David "as Jesus rode into Jerusalem Matthew, in writing his gospel seems to go out of his way to record two minute details:

(1) That there were two animals in the procession, the ass, a noble honored beast, and a colt, the foal of an ass.

(2) That Jesus used not the ass but the colt. He looked at both for an instant, and as though with deliberate and prophetic insight, he chose the colt.

It will be our purpose to use these apparently insignificant details as an illustration of the methods of God, and as a simple parable of the kind of choice that Christ loved to make.

The Ass

In spite of its modern connotation, the ass was held in high honor. What an automobile is in America the ass was in the Orient. Nobility rode on asses, and while Jesus came meek and lowly, it is a mistake to suppose that his riding on the ass was a deliberate symbol of his meekness.

It was associated in the minds of the people with many cherished historic events. Had not their father Moses taken his wife and sons into Egypt on an ass? (Exodus 4:20)

Some breeds sold for big prices. Their decorations are sometimes magnificent; thick stuffed saddles, covered with crimson or dark green trimmed with braid of brilliant colors, and silver ornaments and dangling tassels of twisted wool. The headstall and bridles were decorated with shells, metal studs and medallions and reins of silver chains. Prof. D. Smith calls the ass "a fine creature, often as large as a small horse."

Think then of the contrast between the stately full-grown ass and the colt trotting at its side. The one a tame, sensible, dependable animal, lithe and sure-footed; the other, a wild and shaggy creature. The one accustomed to the crowded streets, which no Hosannas could disturb, the other stubborn and intractable, liable to dart off in any direction.

And since it was the colt rather than the ass that Jesus chose, surely we are justified in using that deliberate choice as a parable of the methods of God. It was not the first time, neither will it be the last when God will surprise the world by choosing the ungainly, untrained, unlikely instruments to advance his purpose.

"For my ways are not your ways, neither are my thoughts your thoughts, said the Lord."

History

The story of the world offers surprising illustrations of Jesus coming in triumph riding a rude and shaggy colt. We take for illustration the story of the Protestant Reformation. Lorenado de Medici of Florence became Pope Leo X. From his father he inherited his taste for architecture and art. At his ordination he promised that no money should be collected to repair St. Peters' at Rome. However, he became a spendthrift and broke his promise.

Eight years after Leo X was born in the ruler's palace at Florence, another child was born in a peasant's hut on the edge of the Thuringian forest in Germany. That humble child grew up, challenged the power of Pope Leo X and conquered him. That child was the shaggy Martin Luther, the sparkplug of the Reformation.

It was a period when four strong men were contemporaries:

Francis I, King of France
Henry VIII, King of England
Charles V, Emperor of Germany
Martin Luther

Three mighty kings and a miner's son and the greatest of these was the miner's son.

In the sixteenth century two great streams of influence struggled for supremacy: one cold, rigid, stern, intellectual, artistic, literary personified in Erasmus, and known as the Renaissance.

The renaissance saw the rebirth of classical, pre-Christian culture. Everything pre-Christian had been under the ban. The renaissance emancipated pre-Christian culture from the disfavor of the church. Pre-Christian literature, art and philosophy were ardently

*Minister, First Congregational Church, Peru, Illinois.

sought, studied and assimilated. The productions of the Middle Ages were disregarded and antiquity became the model and ideal.

The other stream, warm, enthusiastic and deeply spiritual, was personified in Luther. His passionate soul rebelled against the renaissance, which he believed stifled the simple, vigorous and happy faith of Christianity. He rebelled against the worldly, aristocratic life of pleasure and cultural pursuits of the clergy, who were permeated with the spirit of the renaissance.

Streams of Influence

These two streams of influence, one refined and finished, the other shaggy and untamed, flowed into the world, and one need not be a scholar to know which has brought the best results. We impute our national power and progress to the simple, religious faith and practice proclaimed by Luther. The culture represented by Erasmus became identified with the Roman Catholic Church, and Italy, Spain, Austria and France today show its weakness. Holland, Scandanavia, England, Germany and North America received the religious flood that flowed from Luther. These countries have demonstrated the merits of the evangelical truth proclaimed by Luther. The shaggy peasant of the sixteenth century took men back to the peasant of the first century, and surely the Protestant world of today is the finest and fairest portion of God's green earth.

In the early part of the eighteenth century, England lived through a popular reaction against religion. In London church services were irregular and few attended them. For the most part sermons were dry moral dissertations, or scholastic discussions of doctrine which had no interest for ordinary people. Vast populations were flocking into the towns, drawn by industrial enterprise, and little was done for their spiritual or moral welfare. Profitable church offices were held by non-residents and many of the clergy had no sense of duty or of the dignity of their office. Many of them were the boon companions of the landlords and squires in their fox-hunting, drinking and card-playing. There was little sense of mystery, and no sense of reverence. Preaching depended upon man's wisdom rather than upon God's revelation.

Oxford and Cambridge were full of men of trained minds and polished manners. The church was full of officials from the lowly curate to the church potentate on his throne. But they were not chosen to carry the Christ to triumph.

It was untamed men like George Whitfield, the son of an innkeeper; John Newton, the degraded slave dealer, and

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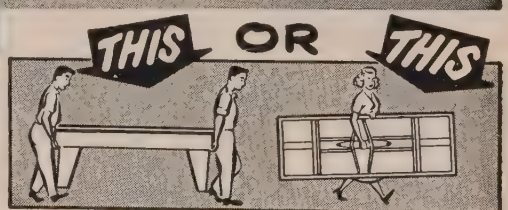

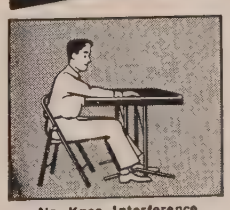

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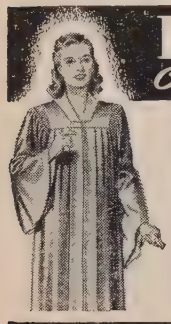

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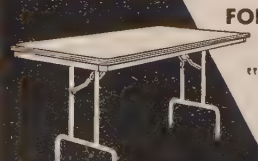

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Eighteenth Century Streams

As in the sixteenth century so in the eighteenth, two streams and two names struggled for supremacy — Voltaire and Wesley. To whom do we owe the most, the philosopher or the evangelist? Voltaire was tried out in France, and led on to the French Revolution. Wesley turned the river of life into the highways and byways of England. It swept over national corruption, came to North America in the great awakening with its untold blessings.

Humanely speaking, Voltaire would have been the logical man to carry the Christ in triumph. He had talent, genius, everything which goes to make a leader — but the choice fell to Wesley.

How often has God chosen the rugged colt rather than the stately ass? How often has he used the simple, straight forward, rugged word of the layman and left ineffective the polished sermon of the bishop? How often has Christ come in triumph riding on a colt, "the foal of an ass"?

What we have described as the two streams of influence in previous ages, is true of today.

The Reformation shifted authority from the church to the Bible. We have seen the authority of the Bible move before the authority of science. Flushed with the importance that comes with authority, science has become as dogmatic as the church or the Bible ever were. It has assumed to speak with authority on every conceivable human interest.

Organized religion has been sucked into this flood. It has cringed before its authority of science and hungrily scratched at any patronage that science may offer. It has become common to hear religious leaders exultantly declaring, when talking of spiritual matters, that science says "so and so" and that Prof. What's-his-name said "this or that."

Many of us remember Sir James Jeans, who as a scientist gave his unqualified support to the ancient function of religion. For years after the publication of that book one could rarely read a religious article or hear a religious address without reference in it to what Jeans said. As though a scientist, as such, had the last word to say on religion. True, we are grateful to Sir James for reminding religious people that having accepted the idea of eternity they should not allow a few million years, more or less, to perturb them. We are grateful to science for correcting our figures, and expanding our proportions, but why should organized religion be brow-beaten and staggered by all this arithmetic.

Who knows but that Christ will ride back into triumph on an unexpected vehicle like radio and that his prophet will be an humble soul like Seth Parker of Jonesport?

Comparatively few people have read Jeans but millions heard Seth Parker tell such a story as this:

He tells of getting into his buggy one day and driving down the harbor. The day was bright and the fields were fragrant with new-mown hay. Dropping the reins on the dashboard the horse jogged along. Passing a fragrant field he stopped to drink in the scene. In the stillness he thought he heard a child's voice repeating A, B, C, D, E, F, G — right down the alphabet. Climbing down from the buggy, he followed the voice, and found a seven-year-old girl, her hands folded, saying her letters. "My sakes!" said Seth Parker, "Somethin' must be the matter. What's ailin' you?" "I'm lost." "Pshaw now, you ain't lost, I've come to take you home." "I knew you would. I've been praying for you to come." "Was that praying? I only heard you saying over your alphabet." "Well, that's the way I sometimes pray. You see, I'm only a little girl. I say over my letters, and let the Lord put them together the way he wants to. He knows how to put them together better than I do."

"The colt, a foal of an ass." A thousand chances to one is that if Christ returns in triumph to the hardened heart of an indifferent world it is not the scientific method of Sir James that will bring him, but the homespun simplicity of Seth Parker.

One of the famous evangelists draws on his imagination as he phrases a picture of the angel Gabriel looking down from heaven and crying, "Oh Master, they have crucified you. Who will carry on your work?" and the confident answer returns, "My disciples." Anxiously Gabriel replies, "But Master, suppose they fail you," and Jesus replies still more confidently, "I am depending on them."

Sell Your Church

(From page 22)

He replied: "Just one. Wasn't that enough?"

"How long in advance?" I persisted.

"Oh, about a week."

Think of it: he sent out ONE piece of literature. I don't know how attractive it was, but just one shot. And mailed at a time that would give people only a couple of days to make up their minds. And to a rather random mailing list, at that. No wonder it failed.

Surely preachers realize how long it takes for an idea to sink in. No one can say with any real authority how long a campaign should continue. I started with a 13-week span; I now feel we must give as much as an entire year to a particular mailing list.

Then, again, WHAT are you going to send out?

At first I tried weekly bulletins plus a monthly paper. I now favor a somewhat larger weekly bulletin with: 1. Complete Order of Worship (including prayers, hymns, sermon topics, Scripture, and special choral music listed); 2. An inclusive Weekly Calendar; 3. Flower notices, and other special credits; 4. Interesting local church news; and 5. Special Educational and Inspirational Material, not to mention plentiful use of cuts or pictures. Short items, interestingly written, are best. Don't make it look TOO professional. It doesn't hurt to look a "little bit home-made."

Above all, keep it coming regularly; try to mail each week on the same day. You'd be surprised how much people come to look forward to certain types of mail.

IV
Following Through on Prospects

Have an attractive guest-book registry in your church. Get the names, addresses, and other pertinent information. Have plenty of tactful greeters in your church. In short, when your direct-mail prospect comes around to see what it's all about, follow through, as you would any arrived-at prospect.

As preachers, we've all had training in this type of thing—or should have. My Presbyterian church, for example, has emphasized this for several years. I understand we got many of our ideas from the Methodists. Virtually every denomination has its favorite method of follow-through. Whatever method you use, and by all means use your laymen as much as possible, follow through.

And remember—don't promise more than you can deliver. Don't announce special solos or anthems if there's any doubt about your organist or choir coming through. Don't advertise, for instance, "The Friendly Church"—unless the members really are friendly to strangers as well as to "our own people."

Conclusion

Many preachers who read this will say—and they'll be right—"He sure has lined up a pile of work there!"

Don't I know it!

While in one way there's much work

(Turn to page 65)

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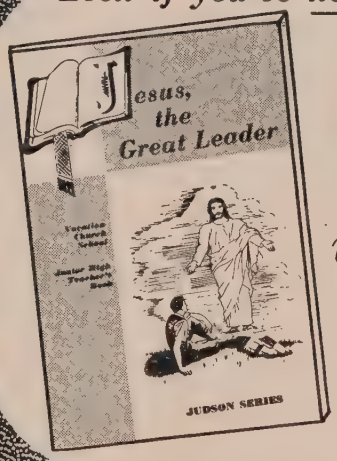

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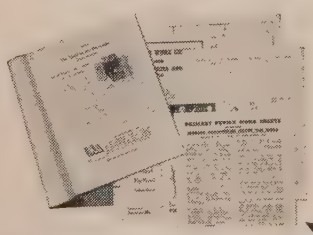

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The basic idea is to offer a brother minister an exchange of pulpit and manse for a vacation season. The city minister, in this way, may enjoy some weeks in the country; the country minister may exchange with his city friend. Families from the east may move for a few weeks to the west; ministers on the west coast may move east.

No charge is made for the insertions but we do make two requests. First, respect the demand for space in *Church Management.* Make your offer as concise as possible. Next, always use your own name and address. We prefer that the correspondence be between principals rather than clearing through this office.

Offers to supply for certain dates are also accepted but we much prefer offers of exchange on a mutual basis. We feel that that best serves the idea back of the program. The first item for the season is already at hand. Many more will appear next month.

The department will be closed for the season following publication of the June issue. Starting with this issue and continuing through the months, ministers who have used this service will tell their stories in interesting articles.

* * *

Madison, Wisconsin. Westminster Presbyterian Church; 500 members. Would like exchange with any congenial denomination July 6-August 8. Prefer rural church within reasonable distance of Philadelphia, Pennsylvania. **Richard E. Pritchard, 4150 Nakoma Road, Madison 5, Wisconsin.**

EXPERIENCE IS THE BEST TEACHER

We Like Vacation Exchanges

*by Joseph W. Fix**

IT is a pleasure to be asked by the editor of *Church Management* to report to my brethren and the readers of *Church Management* concerning some of the advantages that have come to us through the department of Ministers Vacation Exchange.

Every summer there are thousands of clergymen who would like to spend a vacation in some attractive place, away from the regular routine of local parish duties. But, like myself, they are faced with the selection of a suitable place to go. They wonder about the ways and means of finding a desirable location for their families. This question has been solved repeatedly, by the writer, as he has turned to the Vacation Exchange columns in *Church Management* each spring and summer during the past twenty-five years. Here, ministers of all denominations, may set forth their preferences as to locations. They correspond with ministers from other areas. An agreement is reached for a mutual exchange and the problem is solved.

Instead of diligently searching for a dependable supply preacher during one's absence, he finds perfect satisfaction in the convenient plan I am to describe.

*Minister, First Presbyterian Church, Newport, Kentucky.

Like many ministers, I am unable to travel in far away places. I cannot afford to take luxurious cruises on the seven seas nor can I tour the continents of the old world. It is not easy to pay high rental prices for a cabin by a lovely lake or dwell in a costly mountain resort for the duration of a month each summer. But it is easy to find some other minister and his family who live by the seaside or on a good fishing lake who desires to spend his vacation in some other section of the country. From the north he may travel into the south. There he will discover that the traditional and proverbial "southern hospitality" is not overdrawn. He will find the ties between the people of other Protestant churches are strengthened by a month of preaching and visitation in another part of the land. New scenery is enjoyed. New friendships are formed. New ideas are absorbed.

All this is possible for two families who agree to live in one another's manse or parsonage and serve one another's church. Such an arrangement is indeed the answer to an interesting, inexpensive, restful and profitable way of spending a vacation. With us, vacation exchange, is an annual event to which we look forward from year to year with increasing anticipation. We have lived in other church homes in many states. I have preached from the pulpits of many denominations. At the same time, my own congregations have had the advantages of hearing the old gospel through many a new personality as vacation preachers come into our parish a month each summer.

After the exchange plan has been presented and approved by the church officials I send an announcement to *Church Management,* setting forth some of the opportunities and advantages in my parish. An honorarium is offered along with free use of the manse for one sermon each Sunday. Funerals, weddings and pastoral visitation are optional. Most of our church meetings are canceled during the exchange month. The visiting minister's duties are minimized.

Following the first appearance of the announcement, numerous offers come to my office. I have had as many as twenty-five inquiries the first month. Exchange opportunities and offers come from practically every state in the union. Offers come from the various provinces of the Dominion of Canada. In turn, I write to many clergymen in areas where I would like to vacation. I set forth, in brief, some of the benefits to be derived from a visit in my city and state and locale. Offers which come to me which I am unable to accept for one reason or another, I pass

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on to other ministers and thereby help them perfect an exchange and enjoy the benefits that have been ours over the years.

After an agreement on dates for the exchange, I ask the local Chamber of Commerce to send city maps, brochures and other forms of publicity to the incoming minister. The State Highway Department is always willing to send maps and other information in order that he may plan side trips to places of historical interest. I arrange for him to have access to the golf course. A courtesy membership is extended from the country club. Tickets to ball games are provided. Everything is done for his entertainment and edification while he is on my field. Through correspondence we exchange credentials, autobiographical sketches, photographs and church bulletins.

Since we turned to *Church Management* for a vacation exchange in 1928, I have taken my family into various parts of the United States and Canada. We have enjoyed profitable exchanges in two New York cities. One city was located on Long Island Sound. Another on the shores of one of the Great Lakes. Twice we have been in Tennessee. One year we vacationed in New Jersey within a short distance of the Atlantic Ocean. We have been in Boston, Massachusetts. Another year we were in Connecticut. We had a delightful exchange one year with a minister from Northern Michigan and last year we traveled westward to Kansas. These are but a few of the places of interest we have enjoyed since we started Vacation Exchanges. We have been in small towns as well as large cities. We have exchanged with ministers of various denominations other than our own.

Before leaving home, we usually make plans to meet along the route as we travel toward each other's parish. Usually a half-way point is most acceptable to both parties. On one occasion we met in Washington, D. C. On another trip our families met on the campus of Ohio State University in Columbus, Ohio. In this way our families became personally acquainted. Prior to leaving home our wives write each other concerning household goods and furniture. They write about the use and operation of such appliances as electric refrigerators, washing machines, electric irons and gas stoves.

Inasmuch as the exchange is to be a vacation for both families, I plan my schedule in such a way as to reduce work to a minimum. Bulletins for the entire month are printed or mimeographed in advance. The first sermon I deliver on the new field is usually the last one preached before my own congregation before leaving. My second and third sermons are selected from the proverbial barrel. The final one is prepared on the field and is designed for repeating the first Sunday after returning home from vacation.

We usually have a mutual agreement concerning the care and responsibility of all furniture and household goods while living in one another's home. So far, we have never experienced a mishap or an unpleasant accident. Our vacations have always been restful as well as informative. We owe our years of joy and happiness during our many vacations to the kindness and efficiency of *Church Management's* columns THE MINISTERS' VACATION EXCHANGE. It is a free service. It is a profitable plan. We like vacation exchanges. You will, too.

Why not try one in 1953?

Bookish Brevities

(From page 55)

uated. Necessity drove him to work in a little restaurant. Disenchantment caused him to become the victim of a beautiful but soulless woman, a mistress whose only ambition was comfort and pleasure and whose very breath was lethal. Nearing middle-age we see Larry Summers, the forgotten hero, sitting high and alone in an empty stadium and pondering the questions: Just how and when and where did I miss the bus? Does life have rhyme or reason—or doesn't it? The novel is not an exotic; in reality it is the life story of many an American boy, and the preacher who cannot find material for a thrilling sermon in *Autumn Thunder* must be dull indeed (G. P. Putnam's Sons; $3.50) * * * Looking back over the most beautiful books published during 1952 I think I would give first place to *A Little Treasury of World Poetry*, edited by Hubert Cheekmore. The publisher is to be commended and the editor deserves three rousing cheers. *A Little Treasury of World Poetry*, 928 exquisitely beautiful pages, holds the golden honey of the great poets of other languages from 2600 B.C. to 1950 A.D. The translations are from the Egyptian, Chinese, Italian, Greek, Hebrew, Persian, Latin, Norwegian, Danish, German, French, Russian, Japanese and Swedish. This is, indeed, *A Little Treasury of World Poetry*, but the adjective "Little" does not describe it. It is big. It is beautiful. It is wonderful! (Charles Scribner's Sons).

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Through the courtesy of Carroll E. Whittemore, head of the church supply house which carries his name, Willard A. Pleuthner, author of "More Power of Your Church," was introduced to several hundred ministers of greater Boston at a luncheon on Monday, December 1. It was presented as a One Man Clinic in which Mr. Pleuthner discussed methods of improving methods of church work and winning the cooperation of members of the parish. Dr. William H. Leach, editor of "Church Management," presided as the master of ceremonies. The picture shows a section of the dining room and the speakers' table.

In the picture in the upper left, left to right, is Mr. Pleuthner, Miss Sally Daniels, advertising manager of Whittemore Associates, Inc., and William H. Leach. At the speakers' table, left to right, Arland A. Dirlam, Wesley H. Hueber, Emery Bucke, Willard Pleuthner, William H. Leach, Harold Cooke Phillips, Albert Buckner Coe and Carl A. Beckonert.

THE VOICE GOVERNOR

Give It a Chance *Correct Body Mechanics Does It*

by RALPH M. HARPER

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—Marshall Bartholomew, Associate Professor of Singing and Director of Undergraduate Musical Activities

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"Our Adventist preachers appreciate the accurate analysis of the mechanics, feeling themselves at home with what the author quotes from Phillips Brooks' Yale Lectures, directly after Trinity's rector had taken a year of voice lessons:

"Remember the care for your health, the avoidance of nervous waste, the training of your voice and everything else you do for your body is not merely an economy of your organs that may fit you for certain works; it is a part of the total consecration which cannot be divided, and which all together makes you the medium through which God may reach his children's lives."

Charles E. Weniger, Dean

160 pages. Cloth bound, $3.00.

In the December issue of *Church Management* the author presents the results of six years research, his first advance since the second edition of *The Voice Governor.*

Suspensory Ligament of the Diaphragm

HOLD IT UP FOR HEALTH AND VOICE ALIKE

by Ralph M. Harper

He states: "In the 300-odd voice books examined I have been amazed that they have given no consideration to the anatomic structure of the whole body. For instance, not one even mentions the suspensory ligament of the diaphragm. The ligament's tough band of tissue and muscle is fastened all around the lower neck, extends down and around the heart and connects with the anterior part of the diaphragm. To lift strain from the heart and to sustain the voice, the suspensory ligament should be held up.

"My recent work was built upon that of a Harvard Medical School group. While these orthopaedists do not deal directly with the function of the vocal organs, they have opened up something new for a speaker or singer. Now one can observe for himself the action of his own mechanism; by using the suggested exercises five minutes a day he can correct faulty action."

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VISIT THE HOLY LAND

Air Tours Interest Churchmen

EVERY year an increasing number of Christians are seeking for unique inspirational "foreign" travel experiences—opportunities to enjoy the beauty and romance, important monuments, and history of lands across the seas, observe the peoples, customs, learn about local national problems — in some cases see the Church at work, visit Christian missionary centers, talk with religious and political leaders, but travel in groups of friendly, congenial people. Such tours offer the "plus" in all-expense, foreign travel, yield rich dividends in thought and emotional stimulation and broadened educational experiences for the minister, religious worker and lay person.

Among those brought to the attention of *Church Management*, are the following:

The Reddy Travel Service of Kansas City, Missouri are specialists in Holy Land Tours (Bible lands: Egypt, Lebanon, Syria, Jordan, Israel, Cyprus, Turkey, Greece, Italy). In the last three years, more than 300 persons have taken a Reddy-planned Holy Land tour under the leadership of its experienced conductors. Annually, in December, Lawrence and Mary Carty, evangelists, lead a Christmas tour which includes Bethlehem on Christmas Eve; Isham Holland conducts the 1953 Easter tour to the Holy Land; and Harriet-Louise H. Patterson, contributor to *Church Management*, Christian Evangelist, Woman's Home Companion, author of *Around the Mediterranean With My Bible* with her host of friends abroad and long experience in Mediterranean and Near East travel again is the leader of the 1953 summer Holy Land tour, specializing in observations of Christian work, Near East Foundation, American Bible Society and visits to recent archaeological excavations, such as Jericho and Samaria in Jordan, Caesarea in Israel, in Greece—ancient Corinth and the Agora of Athens.

Another "plus" in Holy Land travel for 1953 is the tour offered by Mercury Travel Bureau of St. Paul, Minnesota, with one of St. Paul's ministers, the Reverend Louis J. Kovar of Central Presbyterian Church, as the leader.

Mr. Kovar has organized a tour to visit the Holy Land in April, 1953. He will personally accompany the tour and those joining the group will find him an excellent leader and an experienced traveling companion.

Leaving New York via TWA Constellation on April 9, the party will fly directly to Rome for two full days of sight-seeing before traveling on to Athens with its memories of St. Paul, and on to Cairo, Egypt's exotic capital. Cairo will offer plenty of local color with its mosques and bazaars, not to mention the unforgettable camel ride to the Pyramids and Sphinx.

A two hours' flight from Cairo, crossing the Suez Canel and over the Sinai Desert will bring them to their goal—Jerusalem, the Holy City.

Their visits in the Holy Land will take them to Bethlehem, Jesus' birthplace; the Mount of Olives, place of Ascension into Heaven; Bethany, home of Martha and Mary.

Jericho, the River Jordan and the Dead Sea will be visited, together with Samaria, Beeroth, the Garden Tomb and the Tomb of the Kings, and many other historic sites.

After five days in the Old City of Jerusalem in Jordan they cross the frontier into the New City in Israel. Here they will visit the Cenacle, the place of the Last Supper, on Mount Zion, also the Dormition Abbey.

Paris and London will also be visited before traveling to Edinburgh, the capital of Scotland to see, among other places of interest, the house of John Knox. Then a day excursion to Loch Lomond and the Trossachs before flying on May 6 to New York on the Scandinavian Airlines.

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. will operate four all-expense tours in 1953.

1. Around the Far East, March 10 through April 9, a 32-day tour for $1,990, in cooperation with the American Board of Foreign Missions (Congregational).

2. Europe and the Middle East, May 1 through May 29, for $1,890.

3. Mexico and Guatemala, July 28 through August 16, for $440.

4. Around Latin America, August 4 through August 29, for $1,390.

The Presbyterian World Tours are designed to extend a hand across the seas and borders and to appeal to people of all faiths who are interested in the spread of Christian principles for living throughout the world. They will see and have fellowship with their world neighbors at each point of call in any tour and will have the opportunity to

meet and talk with their missionaries at work.

The tour price quoted for the tours is an all-inclusive price. That is, it includes the entire cost of the trip — transportation, tips and taxes, meals, lodging, and sight-seeing. The only item not included is the cost of goods bought by individuals.

Transportation for all tours will be on the first-class services of Pan American World Airways, the world's most experienced airline, which has routes to all six continents and around the world.

Sell Your Church

(From page 59)

involved—in another way there are more labor-saving ideas presented.

After all, we want to reach effectively as many people as possible; we're here to preach the Gospel: "For I am not ashamed of the Gospel of Christ."

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A PRAYER

I would, dear Jesus, I could break
The hedge that creeds and hearsay make,
And like the first disciples, be
In person led and taught by thee.

I read thy words, so strong and sweet;
I seek the footprints of thy feet;
But men so mystify the trace
I long to see thee face to face.

Would'st thou not let me at thy side
In thee, in thee, so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine.

— John D. Long

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THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel†

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

WHERE SHALL SHE SERVE?

Teammate or Helpmate

*by Mary Edith Barron and Frances Parker**

WHEN the Reverend Dr. Eghart's wife failed to be re-elected to the presidency of the Women's Association, she tearfully begged her husband to seek a pastorate elsewhere.

"Now, honey," he counseled, "the winner is well qualified for her position. Furthermore, she needs an outlet for her talents."

"So do I!" wailed the unhappy woman.

It is not uncommon to find a minister's wife seeking to salve her wounded ego after some personal defeat by the congregation. But Mary Clark, as a pastor's wife, is wiser than Mrs. Eghart. She recognizes that her career is not the church, it is her husband. She is not his teammate, she is his helpmate.

Contrary to popular opinion, the duties of a clergyman's wife should parallel those of any professional man's wife. The sick come to see the doctor. They are not interested in his spouse. It is true that some women practice medicine with their husbands, but these are co-equal with their mates in training, in practice, and in pay. The wives of some ministers contend that they, too, are seminary graduates. They are as well qualified for certain offices in the church as their husbands are. This we concede. On the other hand, they are not called by the church. They receive no salary. They sign no contract. They are responsible not to the congregation, but to the minister.

Assuming then that Mrs. Eghart is only a member of the church, why can't she live a normal life in the church? Why can't she accept executive offices the same as a physician's wife? Why is she condemned and persecuted for her aggressiveness? The pastor and his wife are the central representatives of Christ in the church. The good look to them for an example. The unsympathetic search their lives for cause to criticize.

Unlike Dr. Eghart's wife, Mary Clark does not try to impress the congregation with herself. She has found a higher motive for expression. Mary entered the manse after many years of active leadership in other fields. She was known as a brilliant speaker, and remembered by those who knew her for her personal attractiveness, wit, and impatience with dilly-dallying. Yet, she now sits quietly through the stumblings of the women's organizations in her husband's church. She voices an opinion only if directly questioned. When asked how she exercises control in refraining from comments in meetings, she says, "I just make it a practice to chew my ego."

Mary's philosophy with its practical application is a medley from prominent and successful pastors' wives who have learned to serve through their husbands. She knows that when a minister returns to the manse from the demands of his position, he may feel inadequate for the problems that face him, even to the point of discouragement. A complaining and irritable wife with too many organizational demands on her time is no help to him. He needs someone to provide cheerfully for his physical necessities, but more than that, he needs to be comforted and encouraged. After the Sunday sermons are delivered and the last appointments have been met, no one knows better than the preacher's wife why his presentations were lacking in preparation or in fervor. A thoughtful helpmate silently searches the reason for her husband's feelings of failure and sympathetically praises him for his strong points, urging him to leave his efforts then in the hands of the Lord.

Factions are avoided in Mrs. Clark's church by sacrificing close friendships. She travels with the minister the road of the non-partisan. They are interested and charitable toward all, without becoming intimate. When they must rely so much upon each other for social life within the church (and God knows they find little time for it elsewhere), a strained relationship between them is easily detected. Even the things that others say lightly may be misconstrued if uttered by the couple from the manse. They have learned that to be useful in the church they must not repeat gossip, nor become distracted by pettiness.

Those who knew Mary's active history expected more direct participation from her in the church program than that of teacher in the Young People's Department. She explains to these how she believes that every pastor's wife should exercise her talents in the church, though none should be guilty of depriving sensitive souls in the congregation the right to express themselves, or develop leadership. Furthermore, she has little time for office seeking. It becomes impractical and impossible to attend all of the meetings that her husband frequents, yet she remains interested in all phases of the church.

The children require more of her attention since their father is away so much of the time. It is she who wields the strong hand of discipline now. She finds that when she keeps behind the pastor, the congregation allows more privacy to her and her family.

Of the innumerable ways in which Mary Clark quietly and devotedly assists her husband, letter-writing perhaps brings most satisfaction. She writes often, carefully and heartfully to encourage and console those who otherwise might be forgotten.

It is easy to see that Mrs. Clark is both helpful and inspiring to her clergyman husband. But what of her? Here is an extrovert happily playing her role behind the scenes. What is the explanation?

"First of all," Mary explains, "I accepted a call to become a minister's wife, just as my husband answered a call to the church.

"I have not hidden my talents. I have

(Turn to page 86)

†Mrs. Ernest Engel, Bishop, Texas.

*Mary Edith Barron, the scribe in this writing team, is not the wife of a minister but an active church worker. Mrs. Parker is Mrs. Seth A. Parker, whose husband is the minister of the Pacific Avenue Presbyterian Church, San Diego, California.

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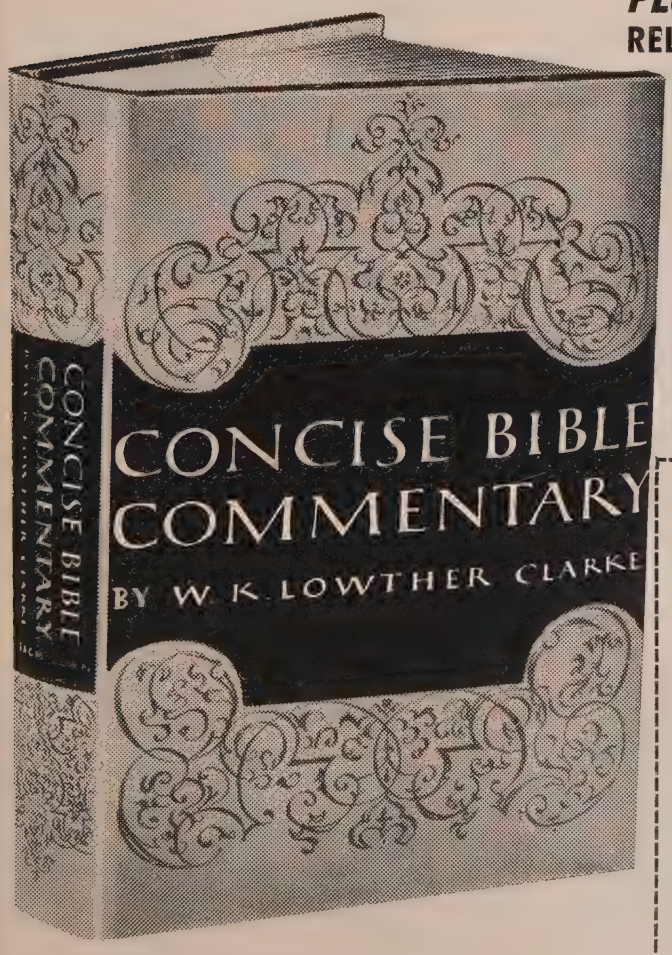

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The Bible

The Interpreter's Bible, Volume 10: Corinthians, Galatians and Ephesians. George A. Buttrick, commentary editor. Abingdon-Cokesbury Press. 749 pages. $8.75.

This volume, I think, is the fourth in the set of this new commmentary to be released. The method of publication is not determined by Biblical order but by two other considerations. The first volume released was necessarily on the New Testament because the publisher could not release the text of the Old Testament of the Revised Standard Version of the Bible at that date. The release of another New Testament book at this time was probably determined by the earlier completion of the editorial work on the particular assignments.

Six Bible scholars were responsible for this work. The method used with each book is fairly uniform. One scholar is selected to write the introduction and exegesis; a second has been selected to write an exposition of the book. This exposition extends through the entire text. In this particular volume the introductions and exegeses have been prepared by a seminary teacher; the expositions have been written by a pastor. This method, of course, means that there will not always be a synchronization of thought. But the reader has the advantage of the thinking of two closely allied professions.

In this volume the following men cooperated:

I Corinthians. Introduction and exegesis are by Clarence Tucker Craig of Drew Theological Seminary; the exposition is by John Short, minister, Richmond Hill Congregational Church, Bournemouth, England.

II Corinthians. The introduction and exegesis are by Floyd V. Filson of McCormick Theological Seminary, Chicago; the exposition is by James Reid, formerly of St. Andrew's Church, Eastbourne, Sussex, England.

Galatians. The introduction and exegesis are by Raymond T. Stamm, Lutheran Theological Seminary, Gettysburg, Pennsylvania; the exposition is by Oscar F. Blackwelder, Lutheran Church of the Reformation, Washington, D. C.

Ephesians. The introduction has been written by Francis W. Beare, Trinity College, Toronto, Canada; the exposition has been done by Theodore O. Wedel, canon of Washington Cathedral, Washington, D. C.

The whole idea of this twelve-volume commentary is a splendid one and the publishers have done their work well. Each succeeding release reaffirms the first reaction to the *Interpreter's Bible*. Its contribution to popularizing Bible information will be enormous.

W. H. L.

The Bible and the Common Reader. Revised Edition by Mary Ellen Chase. The Macmillan Co. 325 pages. $4.00.

Readings From the Bible selected and edited by Mary Ellen Chase. The Macmillan Co. 422 pages. $3.75.

These two volumes really belong together. In 1944 Miss Chase wrote *The Bible and the Common Reader*, which has had a splendid sale. Growing out of her Bible course at Smith College, the book made the literature of the Bible as revealed in the King James version live for her students, and then for her host of readers. It is not technical, but it rests upon sound study. After a series of introductory chapters, she presents the Old Testament books, followed by the New Testament, interpreting major characters and events.

This revised edition has a new chapter on the prophets, explaining the growth from dervishes and the like into the stature of Amos, Isaiah, and their great line. Also, she adds a new section on the Apocrypha, which does as fine a job there as she had done on the Old and New Testaments.

Readings From the Bible is just that, King James version of selected passages without chapter or verse markings, and each section introduced by brief comment and interpretation. What Miss Chase is doing is quite simple: she makes her own "Bible," puts her selections in large type without artificial markings, runs the prose across the full page, and prepares the poetic sections as poetry. One who reads this reads the Bible, but in format easily read and with editing that omits extraneous matter like series of "begats," repetitious narrative, or worthless incident (such as measurements for the wilderness tabernacle, and so on).

The two volumes together should be in homes where young people live, and certainly in church school libraries that actually circulate books.

H. W. F.

Opening the New Testament by Floyd V. Filson. Westminster Press. 224 pages. $2.50.

A teacher at McCormick Seminary since 1923, Dr. Filson has prepared a "popularly-written" study of the origins of the New Testament. Arranged for classes especially, in academic format that disturbs this reviewer, though in style unacademic, this will be helpful to the ordinary lay person who wishes insight into the meaning of the New Testament.

After introductory chapters to the New Testament as a whole, he takes each book in itself, the gospels in the order of their writing, then the Book of Acts, then the letters in their order of writing, and finally Revelation.

It is a sound study, well presented out of the best scholarship, that will be readily understood by the reader. Though this reviewer finds no suggestion of this in preface or jacket, he believes it should be a fine volume for older high school students or college age young people seeking to know origins of the New Testament.

H. W. F.

The Didactic Church

Arnold's 1953 Commentary by B. L. Olmstead. Light and Life Press. 284 pages. $2.00.

It is an interesting fact that for fifty-eight years Arnold's Commentary has been giving to Sunday school teachers a fine exegesis of the Uniform Lessons. Now, this fifty-ninth edition is as fresh and fine as have been those which have gone before. The lessons are uniquely treated in this volume. The book opens with some excellent editorials, "The Dignity of Man," "Gathering of the Ripened Harvest," and "Something Sharper Than a Two-edged Sword." These are truly inspirational.

Each lesson has suggestions given for each of the departments of the Sunday school, so that it may be used by all teachers. First, the text is explained, then there is a discussion of the lesson, followed by illustrations and sidelights. Each lesson has for its conclusion a page called, "From My Point of View," as is written by such men as J. F. Gregory, C. H. Snyder, J. W. Macdonald, B. H. Gaddis and other equally capable men. At the close of the commentary is a brief "Bible Dictionary," covering the proper names used in the text. It is certainly a very worth while help to all Sunday school workers.

A. H. J.

Christian Journalism for Today edited by Benjamin P. Browne. Judson Press. 252 pages. $3.50.

This volume contains forty-one selected and edited addresses given in two conferences for Christian writers and editors. Believing that Christianity should be moved out of the religious press into the secular press, these men and women, under the leadership of Dr. Browne, executive director of the Division of Christian Publications (Should any denominational publishing house have publications that are not Christian? — HWF) of the American

Baptist Convention, examined the possibility of writing for magazines and newspapers that ordinarily do not print religious material. This most unusual and most valuable book is the result.

It is highly practical. Creative writers must be trained, to bring new life in present religious publications, and to promote Christian thought through books, articles, poetry, fiction in non-religious publications. What do you have to say? is answered by writers and editors from six fields. Then six more specifically speak to the question For whom do you write? The rural reader, children, young people, the family are those discussed. Then comes a large section on How to do the job, in which writers like Clarence W. Hall, an expert with the feature article, Edith Lovejoy Pierce, a Christian poet, Mary Alice Jones, noted for her children's books, and many others in detail tell just how mechanically to do these specific jobs of writing.

Two final sections speak about the editor's task to help the writer, and where to sell the manuscripts, this latter one giving a rather complete list of religious publishing houses and their editors-in-chief, as well as a fine market chart for leading religious periodicals.

This reviewer, following suggestions given here, immediately sent a feature to a large metropolitan daily, for which he received a fine check. The book works!

H. W. F.

Peleubet's Notes. W. A. Wilde Company. 409 pages. $2.75.

For seventy-nine years this commentary has been the right arm of many a Sunday school teacher. The first edition of this commentary came out three years after the first publication of the Uniform Lessons, and it has been a welcome annual ever since that time.

Francis N. Peleubet, the originator of the commentary, edited it for many years, then it was in the hands of Amos R. Wells of Christian Endeavor fame for many years. Now it is being edited by Dr. Wilbur M. Smith. Each of these has made a real contribution to the helping of Sunday school teachers.

The commentary for 1953 has been as carefully prepared as the editions that have gone before it. Each lesson has as its first section, "The Teacher and His Class," which contains suggestions as to how to approach the various ages. Then an outline of the lesson is given. This outline becomes the basis of the comments which follow. The author gathers these comments from many reliable Bible scholars.

At the close of each lesson is "A Truth for the Class to Carry Away," followed by some very valuable questions. There is no lesson commentary that better treats the Sunday school lessons. It should be in the hands of every teacher.

A. H. J.

Science and Religion in American Thought: The Impact of Naturalism by Edward A. White. Stanford University Press. 117 pages. $2.50.

The author of this small volume, who is professor of history at Scripps College, has written this study in order to analyze the positions of various American thinkers for whom the relationship

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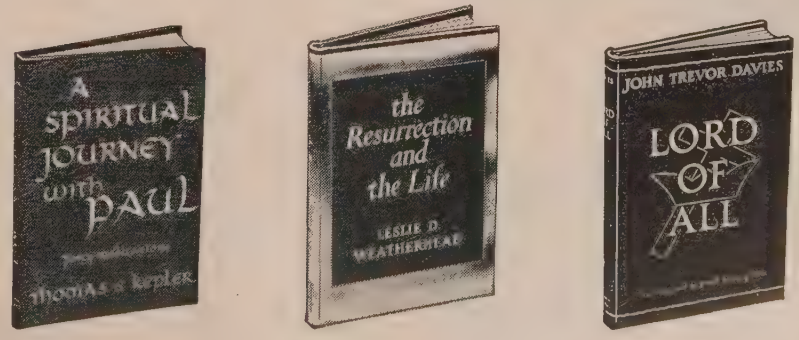

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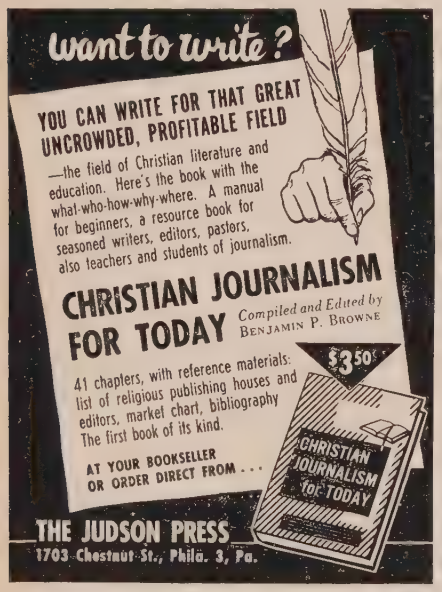
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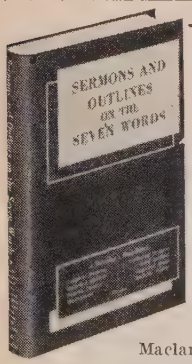

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of science and religion was a problem. Although many studies have been published on this general theme — Dr. W. M. Horton in 1933 wrote *Theism and the Scientific Spirit* — this book is the only one wherein the analysis is strictly limited to American thinkers.

Dr. White introduces the discussion with the work of John W. Draper, a mid-nineteenth century positivist, and continues with a consideration of representatives of the naturalist school from the impact of Darwinism in the work of John Fiske to the refinements of pragmatism or "instrumentalism" in the writings of John Dewey. In the succeeding chapters the author describes the points of view of these five thinkers of the nineteenth century—Draper, Fiske, White, James, Jordan and Dewey. David Starr Jordan in one sense is the central figure of the book. His consideration of the relationship of religion and science takes its departure from the position of Draper, Fiske, and White, comprehends and develops that of James, and stops well short of the extreme claims of John Dewey. Jordan's view were those of a practical man of science. He knew that truth could be found for he had found it and that religion was real because he had himself experienced its solace in the midst of personal tragedy.

As the reviewer reads this interesting and well-documented volume this question repeatedly came to his mind: Was it a conflict between science and religion? More properly was it not a conflict between certain scientists and various theologies? Since neither scientists nor theologians can give statements of ultimate truths, there is bound to be tension and conflict.

W. L. L.

Campaigning for Members by Herman A. Sarachan. Association Press. 160 pages. $3.00.

Ministers and church leaders most certainly would approach this volume feeling that it will help them in their program of evangelism. In this they will be greatly disappointed, for this volume deals with seeking members and finances for community organizations such as the Y.M.C.A. and kindred organizations. It is for its purposes a very fine manual, telling step by step how to organize and carry through such a program. Such things as getting prospects, publicity, team organization, and materials for the workers are all adequately covered. But the point always is the community organization, and the plans and methods are not applicable to church work. Hence for most church workers, the volume will have little value.

L. N. L.

The World

The Taming of the Nations by F. S. C. Northrop. The Macmillan Company. 362 pages. $5.00.

This book is a study of the cultural bases of international policy. Written by the Sterling Professor of philosophy and law at Yale University, the author assumes that nations must tame themselves and cooperate with each other or else they will perish. The approach to this problem must be undertaken as a scientist would study a situation. All the elements must be analyzed. Dr. Northrop assumes that three principles of study must be followed. First, find the normative inner circle of beliefs and habits which is the living law of a nation. In second place, discover the relation between the normative ideology of each nation and that of all other nations. Lastly, having found these things the third task will be that of framing foreign policy and international law in the light of these findings.

There are a number of characteristics of this study which makes it different from so many books written on international relations. In the first place, it shows how different cultures create various relationships among people. For example, in his chapter on the Asian resurgence he shows how corruption existed in Chiang Kai-shek's government. This, he explains, on the basis of family structure and practices. In the second place, Dr. Northrop shows the tremendous importance of the various world religions to the problem of world peace. His maps of Europe show the Catholic relationship of states of Europe to any proposed plan of union. The reviewer liked the author's insistence that most of the methods of the military minds in the past are not solutions for world peace. His second chapter entitled "Pearl Harbor, Hiroshima and Korea" is more than emotional drama. It is one of the best statements of our international world situation in print today. It ought to be read by every American who says: "Let us use the atomic bomb before the Russians do." Finally, the author shows more emphatically than most writers on politics that real peace can be maintained only through law and by means of a strong United Nations.

This volume shows how we must base our foreign policy upon an ideological principle — namely, that one world has room for many cultures. It is a most courageous and careful analysis of the greatest problem of our day —that of peace or war. It is not too much to say that it is the best book on this subject during the past few decades.

W. L. L.

Verdict in Korea by Robert T. Oliver. Bald Eagle Press (State College, Pennsylvania).

Robert T. Oliver knows Korea intimately. He has had a close contact with Syngman Rhee, its President, and in that capacity he has made several extended visits to the unfortunate country. In this book there is some discussion of politics but the largest share of space goes to the people and their loves. He gives some first-hand pictures of peasants, wise philosophers and businessmen with their families.

Mr. Oliver does not try to answer the big Korean problem which is, of course, "When will the war end?" He does not argue that the war is wise or that it is just. He recognizes a great human conflict in which great powers are fighting and a humble race is being exterminated.

You will like the pen pictures of the shrewd Koreans but the over-all picture is one of sadness.

W. H. L.

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Understanding Europe by Christopher Dawson. Sheed and Ward. 261 pages. $3.50.

The theme of this book is that Europe was once a cultural unity, held together by a common faith and a universal institution, the Church. This unity was kept alive by a system of Christian education, an intellectual discipline nourished by the study of the classics and the humanities.

This unity has, however, been destroyed by nationalist revolutions and the loss of this faith with tragic results to the continent of Europe itself and the world as a whole. Unless the secularization and disintegration of European life can be overcome, there is no possibility of re-establishing the civilization which the Western world has known for the past centuries. The author draws upon a prodigious store of scholarship to emphasize the fact that European unity existed despite an amazing diversity of many peoples and cultures. But they were drawn together by a common faith into a spiritual community, with common moral values and a common intellectual culture. The implications of this thesis for Europe and for our contemporary yearning for the establishment of "One World" should be clear.

As a result, this book is one which should be read thoughtfully by historians, sociologists and politicians. It belongs on a shelf titled "Compulsory Reading."

Having said this, it should be pointed out also that Christopher Dawson writes from a point of view of a Roman Catholic who venerates the medieval emphasis; he is critical of Protestantism and his book contains numerous slighting remarks to the Reformation and its consequences. While he is too good a scholar to repeat the slander heard a few years ago that Luther is the spiritual ancestor of Hitler, there are sentences in his book which point in that general direction. One who knows the situation which existed in Europe during the Middle Ages, as well as the conditions existing today in the Roman Church. dominating countries in Europe. would hesitate to agree wholeheartedly with Christopher Dawson's prescription, even though he would be inclined to agree with the diagnosis.

J. S.

Sermonology

Sunday Evening Sermons edited by Alton M. Motter. Harper & Brothers. 191 pages. $2.00.

"Fifteen Selected Sermons Delivered Before the Noted Chicago Sunday Evening Club." These words constitute the descriptive sub-title of this unique, delightful, illuminating, and stimulating volume of addresses delivered in Orchestra Hall. The Introduction is from the pen of Harry Emerson Fosdick who states: "This volume of characteristic messages delivered before the Chicago Sunday Evening Club reveals, better than any monograph could do, the spirit of the club itself. These sermons run snugly close to human need, are relevant to our pressing problems, deal with realistic situations and bring the Christian gospel to bear on the urgent difficulties of our time."

Before I read a single one of these sermons I was fascinated by the jacket. I have the habit, which is possibly not a good one, of tearing these paper coverings from a volume as soon as it comes into my possession, but this book will not be treated in that way. This particular jacket is decorated by the portraits of the fifteen preachers whose sermons were selected for inclusion. Possibly at this juncture I should list the names of these fifteen. Here they are: Frank C. Laubach, Otto P. Kretzmann, Ralph W. Sockman, Angus Dun, Elton Trueblood, Benjamin E. Mays, Henry Hitt Crane, William G. Lorentz, Liston Pope, Edwin T. Dahlberg, Melvin A. Hammarberg, G. Bromley Oxnam, Harold Cooke Phillips, Conrad Bergendoff, Martin Niemoeller.

Most readers will begin, even as I did, by questioning Dr. Motter's selections. Some famous preachers who addressed the Sunday Evening Club are not represented in this volume. On the other hand not all of the fifteen names will be familiar at the outset to the average reader. In this connection, I beg to report that some of the finest sermons in the book were preached by men with whose material I have had no previous contact. We must remember that in making selections of this kind the editor is confronted by problems concerning which those of us at the other end of the line know nothing. Perhaps the denominational labels of the fifteen preachers are not of the most vital significance, but they may be of some interest. They line up as follows: Presbyterian, two; Lutheran, three; Methodist, three; Episcopalian, one; Society of Friends, one; Methodist, one; Baptist, three; Congregational, one; and German Evangelical, one.

Those who have attended the Chicago Sunday Evening Club, or have heard its programs over the air, do not need to be told of the general nature of these sermons. I venture to quote once more from Dr. Fosdick: "Nothing petty, narrow, and sectarian will do. The speaker is dealing with folk from many backgrounds of race and creed, and what he says must strike a universal note, making clear some truth weighty in itself and cogently applicable to human life." Each one of these fifteen sermons measures up to this standard. The result is a book of high distinction.

L. H. C.

Here Is My Method edited by Donald MacLeod. Fleming H. Revell Company. 191 pages. $2.50.

This modest sized volume, edited by a professor of homiletics in Princeton Theological Seminary, is really two books in one. It is a volume of sermons and also an illuminating study of the art of preaching. This statement that the book is something of a doubleheader needs some explanation. First, it contains thirteen sermons, each of which is prefaced by a brief article by its author explaining his personal homiletical method. The result is an exceptionally original and helpful book.

The thirteen sermons are good ones, the dominant homiletical approach tending in the direction of conservatism. For example, eleven of the thirteen discourses are prefaced by texts, and most of them definitely worked out from these texts. The effectiveness with which this is done is in itself a strong argument in behalf

of the textual sermon. Two fine sermons, though, have no texts at their heads, the authors of both of these being of the Methodist "persuasion." Of these two, the one by Bishop Gerald Kennedy is absolutely non-textual. That by Ralph W. Sockman, however, starts out definitely from a text, although the passage is not formally announced as such.

A few of these texts and topics are selected for particular mention here. Lynn Harold Hough, Dean Emeritus of Drew Theological Seminary, is represented by a sermon entitled, "The Importance of the Individual." His text is "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh the truth; and I will pardon her."—Jeremiah 5:1. Clarence E. Macartney of the First Presbyterian Church of Pittsburgh has given his sermon the succinct and compelling title of "God's Helpers." Here the text is "And let him down in a basket."—Acts 9:25. Only one more sermon can be mentioned in this way, and it is by another dean emeritus, Henry Sloan Coffin of Union Theological Seminary. Dr. Coffin's topic is "The Tragic Element in Life." The text is Luke 6:12, 13 and 16. If Dr. Macartney's textual method were used here, the text would be "And Judas Iscariot, which also was a traitor."

Interesting and stimulating as these sermons are, the most distinctive and valuable part of the book consists of the introductions in which the preachers discuss and illustrate their homiletic method. These explanations make wonderfully good reading. They bring out the point that there are as many methods of preparing sermons as there are preachers. Dr. Coffin and Dr. John A. Redhead both write their sermons; Dr. Coffin uses his manuscript in the pulpit and approvingly quotes William M. Taylor as saying, "I'll take my paper along and let it kindle me." In his especially clear and convincing discussion of his method of preparation Dr. Redhead says: "Reading, organizing, writing, and finally, absorbing the sermon for delivery. No note of any kind is taken into the pulpit, for the reason that paper is said to be a poor conductor of heat."

Scores of other arresting and helpful comments could be mentioned in this connection. But the reader must find these for himself. *Here Is My Method.* The Art of Sermon Construction is a book which deserves a wide circulation and a long lease of life.

L. H. C.

Communion Through Preaching: The Monstrance of the Gospel by Henry Sloane Coffin. Scribner's Sons. 124 pages. $2.50.

This is a splendid little volume of suggestions for making preaching "a direct encounter of God with men." Even the reading of it, without putting it into actual practice, moves the reader toward a resolution to heed that encounter.

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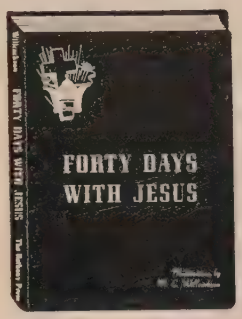

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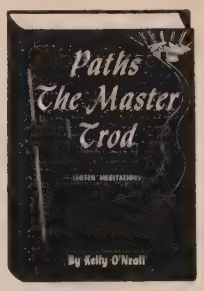

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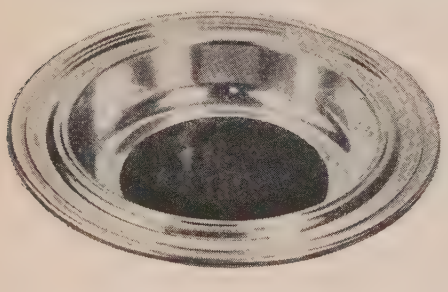
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Coffin points out that the sermon is after all the "Monstrance" of the gospel, the beautiful little case within which the communion elements, the host, is kept.

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More of this kind of preaching will truly revitalize the churches.

H. W. F.

Biography

This Is the Life by Starr Daily. Harper & Brothers. 189 pages. $2.50.

Starr Daily is well known to the hosts who have attended Camps Farthest Out and by those who have read his *Release* and other books. Formerly a convict, finally sentenced for life, Daily had a marvelous conversion that led to his release from both the prison of the state and the prison of himself.

This volume is a study of faith, which found its clue suddenly as Daily read from I Peter 5:10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." To this reader this passage as used by Daily never comes clear; but Daily himself has found a faith that does give "the Life" about which he writes—and that is the important thing.

Incidents used as illustrations will prove far more valuable than the words tying together the illustrations, as unfortunately happens to so many books; (or fortunately, for the books would be quite worthless otherwise). Through these incidents Daily does reveal the life of faith as found by many. It should be helpful.

H. W. F.

Martin Luther: His Life and Labours Revised Edition by William Dallmann. Concordia Publication House. 262 pages. $3.50.

This is a popular biography of Martin Luther. It is not written for students of his life, but for plain people who should become familiar with the life and achievement of the great Reformer. The book is, however, based upon very extended reading which the author has done and among its values is that of a veritable concordance of quotations on nearly every aspect of Luther's activity. These comments include both those of the sixteenth and of succeeding centuries. The book is interestingly written and the reader's attention is easily kept. It represents a remarkable achievement of this 88-year-old pastor of the Lutheran church, Missouri Synod. The style is colloquial and almost excessively informal at times. In this respect, a careful piece of editing would have smoothed the author's style, which occasionally is spasmodic. Many of the quotations seem to be inserted into the text with no particular relevance to either what precedes or what follows, which is to say that they have been injected rather than absorbed into the thought processes of the author. The book may, however, be commended as one which does accomplish the purpose which the author intends.

Particular comment should be made of the extraordinary beauty of the volume which the Concordia Publication House has produced. The pages are clean in appearance and are well illustrated, frequently with contemporary pictures of the events.

J. S.

From Confucius to Christ by Paul T. K. Sih. Sheed and Ward. 231 pages. $3.00.

Now professor at Seton Hall University, and director of its Far Eastern Studies, Dr. Sih was for years a political attache of the Chinese government, officially or unofficially, in Rome and at UN. This background is there solely to give a setting for the change of his faith.

Finding no satisfaction in the cultural rites of his own people, he turned to various Protestant faiths. Moral rearmament seemed for a while to be his answer. But in time he met Dr. C. H. Wu, minister from China to Vatican City, and through him turned to Catholicism.

It is difficult for a man to write for others his spiritual autobiography, to get across the inner depths. Dr. Sih has missed his mark, but what he has written is yet interesting in the series of books about the growing emphasis of futility away from a living faith. Such a faith Sih has found.

H. W. F.

King Solomon by Frederic Thieberger. Farrar, Straus and Young. 313 pages.

This is the first time this reviewer has seen a serious biographical study of King Solomon. It is published in England by the distinguished East & West Library, distributed in the United States by Farrar, Straus & Young.

In the light of this book King Solomon of the United Kingdom of Israel measures up well with the other rulers of his era. He received a united people from his father. But the people of his father's kingdom were rural agriculturalists. Solomon made them into a great commercial nation.

For source material the author uses the Bible and other ancient traditions. This is interpreted in the light of the findings of modern archaeology and psychology.

Mr. Thieberger gives Solomon the genius of an architect, the shrewdness of an executive and the temperament of a great ruler. Solomon entered many marriages. He married a daughter of an Egyptian Pharaoh, the daughter of Hiram, King of Tyre, and women of other nations. In each instance the marriage was to consummate commercial relations. The Queen of Sheba, a great nation of Africa, was numbered among his friends. Here again the basis was trade.

The author believes that Solomon was the architectural genius who conceived and designed the temple. He credits him with setting up new cities

on the sea shores for manufacturing purposes. The city of Ezion-geber became his port and industrial city. In this city he established great metal works. From here his ships sailed to many parts of the world for trade.

But his great work was the building of the temple and the royal establishment. If you think the palace of King Solomon was a small affair see this one feature. The stables provided room for 450-480 horses and 150-160 chariots. The stalls were so arranged that the animals were fed from a central place. Lighting and ventilation for the horses was arranged through the roof. His army was of sufficient size to require 4000 horses. The various stables were quartered in strategic localities.

Unfortunately the rulers who followed Solomon did not have his genius for organization and leadership. Judged by standards of successful governments, did Israel reach its greatest heights under Solomon? Perhaps the greatest day is still ahead. That we, or our children, shall see.

W. H. L.

Fiction

The Hell Catholic by Father X. Sheed and Ward. 155 pages. $2.00.

A young priest wrote, "Everybody Calls Me Father," a bright, witty, rather superficial, and at times a little smarty study of his experiences as a young priest. In the same mood and style the same "Father X" tells of a holy pilgrimage to Europe in 1950, in which the young man telling the tale reveals much about himself and the folk around him as to the common idea of religion being a surface matter.

The young man is a much better Catholic (and even a better Christian) upon his return home, though he is most careful not to let any one think he is really serious about it. Some day he will grow up and know that one can be humorous and witty, and at the same time be serious, about his faith. Read the parable of the Pharisee and the publican to see what I mean.

H. W. F.

The Tentmaker by Julius Berstl. Rinehart & Company. 312 pages. $3.50.

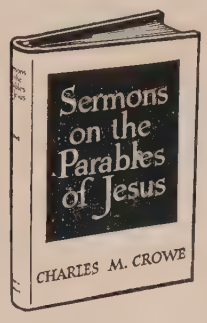
Here is a novel based on the life of the Apostle Paul. It starts with his boyhood in the city of Tarsus. His father is a wealthy merchant highly respected by both Jewish and Gentile communities in the city. He has acquired Roman citizenship and, at the same time sits with the rulers of Israel. This rich Jewish merchant is disappointed with his son who seeks the companionship of rabbis rather than the merchants. The boy is epileptic, with spindly legs, hardly the physical type to impress the Roman citizenry.

The father attempts to force him into marriage but Saul protests and declares that his life is to be consecrated to holy things. For this he must go to Jerusalem.

Arrival of Saul and his friends in Jerusalem did not bring the joy he anticipated. The Temple was magnificent but the wise lad soon learned that the family of Anna controlled the Tem-

(Turn to page 77)

Sermons on the Parables of Jesus



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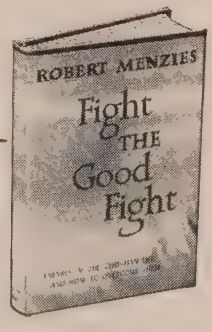

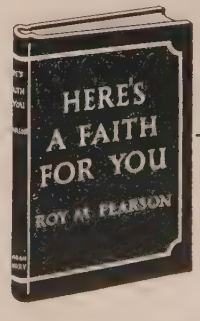

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Good Books

(From page 75)

ple activities and played the political game with Rome. He saw ecclesiasticism at its worst.

Even before reaching Jerusalem he had heard of the prophet Jesus and once established, he came in contact with some who were his followers. One Stephen especially impressed him. Yet when the lot fell to Saul he aided in the murder of his friend. The action was reluctant. He did not leap joyfully to the task of persecuting the Christians.

When, again selected, he started his tramp down the Damascus road. The pressure of duty was heavy. But an experience befell him on the road that changed his life and changed the world. He was moved as though in an epileptic seizure. He definitely heard the words of Jesus: "Saul, Saul, why persecutest thou me?"

The story ends at this point. It deals with the unknown youth of the apostle but stops when history is available. It is a carefully written story. The author's research was careful. But, as any honest reviewer must point out, the picture of the youth of Saul, or "Shaul" as he is named in the book, is entirely imaginary.

W. H. L.

The Galileans by Frank G. Slaughter. Doubleday & Company. 307 pages. $3.50.

This book would make good Lenten reading. It is a fictitionalized biography of Mary Magdalene. Against an exotic background of Alexandria and Jerusalem, Dr. Slaughter weaves a fanciful story of the Greek-Hebrew dancer. Betrayed in her youth by a noble Roman, Mary plots to kill him. But a strange series of events motivated by the "Most High" turns the tables and Mary becomes the slave of the Roman, and in the end, as he dies, finds it possible through her conversations with the Master to forgive him.

Through the book, the character of a physician named Joseph is the force for good in Mary's life, yet even he cannot quite accept the Nazarene as the Christ until the terrible events of the last week at Jerusalem convince him. On the way home after the crucifixion, as he and a companion pass to Emmaus, they are joined by the risen Christ, who reveals his identity in the blessing of the bread at the evening meal. This leaves no doubt as to the status of the Nazarene and on this level the book ends.

There is much interesting material relative to the early practice of medicine in the book, showing extensive research. As to the story of Mary, I thought the writer played fast and loose with tradition but made a more enjoyable narrative for having done so.

N. L. H.

Strengthened With Might by Harold Wilke. Westminster Press. Ninety-five pages. $1.50.

This is another of the splendid series of Westminster Pastoral Aid Books, this one to help handicapped folk. Its author, Harold Wilke, was born without arms, and as a minister has learned how to bring strength to others.

It is not biography, though a few incidents are related, for Wilke uses his own experiences merely to point up the difficulties handicapped folk must face. He writes only three chapters: Looking Inward, to understand one's self; Looking Outward, to understand how one may find a place in society; and Looking Upward, to understand how one may find the spiritual resources to undergird one's opened life.

It is superbly done, nothing mawkish about it, but a plain, simple statement whose reality should prove its worth.

H. W. F.

The Quest for Christian Unity by Robert S. Bilheimer. Association Press. 181 pages. $2.50.

What has happened in the past fifty years in America toward the building of the ecumenical church? This Mr. Bilheimer reveals in a compact history and survey of how our denominations came about here, and how this past half-century these same groups have started to work together. It is concise reporting, followed by careful appraisal of values won and problems to overcome.

Part Two is a series of nine studies by representatives of the nine major denominations of our church, each one giving a brief history of and interpretation of the major facts in their development, both as churches and as theological and ecclesiastical units.

In brief form, here is a fine picture of the growing movement within the church toward true unity.

H. W. F.

CHURCH ESTABLISHES PERMANENT ART GALLERY

Dallas, Texas—A permanent gallery of "Religion in Art" has been set up here by the Northway Christian church in the belief that good religious art enriches church life.

Mrs. Robert Winn, who has charge of the project, feels that "religion can be expressed in every age by that age" and one of her contemporary work.

But the exhibitions, changed monthly, comprise reproductions of old masters as well as modern art. The one for December had the Nativity for its subject and was replete with traditional paintings.

An earlier exhibition, entitled "Angels of Art," included reproductions of Blake's celebrated engravings from the Book of Job. The January exhibit featured "Hands in Attitude of Prayer."

The gallery director plans close cooperation with Union Theological Seminary in New York which recently held the first of a series of contemporary religious art exhibitions.

The church program anticipates the assembling of a permanent collection of religious art selected from the monthly shows and, possibly, the commissioning of contemporary artists to do religious paintings.—RNS

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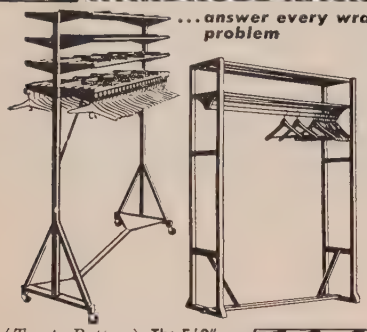

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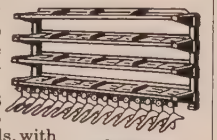

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MOODY PRIZE ESSAY

Dwight L. Moody in the British Isles*

by Valerie M. Kedlec

THE impact of Dwight L. Moody's truly Christian life on the people of the British Isles is of great importance. The power of awakening a mass of apathetic people to a fresh realization of Christianity without any apparent force, or direct authority, is a power surely emanating from a strong spiritual or moral force. When Moody arrived in England in 1867, he saw a country in a spiritual rut. The people as a whole were indifferent in their attitude towards religion. It was an attitude from which no one was easily stirred or aroused. Moody awakened them in a span of two years to a truly simple, honest and Christian life that lifted many an English heart. Their lives were enriched by this ideal for which to strive, this faith on which to steady weary souls, this Christian way of life.

Moody possessed a singular character; for while being a Christian is a virtue in itself, the power to communicate Christianity to masses, to bring others into the world of God is also a rare gift. In preaching, he reached the hearts of his entire audience. People of all creeds, all moral standards, all social positions were influenced by him. It is very necessary to realize this in reading about his campaigns in England, or the whole essence and glory beheld in Moody's efforts will be lost. To stir the rich man in the front row as much as the beggar in the last row, to stimulate a Catholic as well as a Jew, to rouse the incompetent as well as the able, to hold with unsurpassed unity such a mixed audience and lift all into the light of Christianity was the power of God flowing through Moody reaching lovingly the hearts of the English people.

Among the reasons that led to Moody's trip to England was his wife's need of an ocean voyage to alleviate her suffering from asthma. Thus, in his abrupt and impulsive way, he sailed to England in 1867. Since one of Moody's marked characteristics was his deep appreciation of other speakers, he was brought into intimate contact with leading Christian workers both at home and abroad. Having in this manner heard a great deal about English methods of work and English men, he became anxious to get acquainted with both. He was especially eager to meet and hear both Charles H. Spurgeon and George Muller during his three months stay in England. This he was able to do despite his other various activities. One of the very first things Moody did was to look up the Young Men's Christian Association on Aldersgate Street and establish a noon prayer meeting there. The first of these meetings was opened May 13, attended by one hundred members. This number was soon to be surpassed by three hundred at the next meeting. His success was so evident that he was inspired to write a letter to his mother: "I have at last got started here. I send you an account of the Daily Union Prayer meeting. It is a great success. They are starting them in different parts of the city, and I am in hopes great good will come of it. They are also starting them in different parts of the Kingdom."

During his stay in Bristol, he held Sunday School Bible classes in which he made the acquaintance of the future medical missionary, John Kenneth Mackenzie. An amusing and interesting comment was made to Moody upon his introduction to a certain Henry Bewley from Dublin. Bewley asked, "Is this the young man all O and O?" "What do you mean by O and O?" was the reply. "Is he Out and Out for Christ?" returned Bewley. This made a deep impression on Moody, and the little saying became his chief aim and motto in life. Among other of his various acquaintances were Dr. Duff, the missionary veteran; the preacher, Henry Moorehouse; Dr. Guthrie, famous for his works in Edinburgh; and R. C. Morgan, editor of the famous religious periodical, *The Revival.* It was through him that the touching speech dedicated to Moody was presented to him upon his departure to America.

It read as follows: "Few men who have visited a foreign shore have endeared themselves to so many hearts in so short a time, or with an unknown

*For some years the Fleming H. Revell Company has given awards for the three best papers on the life and work of Dwight L. Moody by students of the Moody Schools, Northfield, Massachusetts. We are permitted to give our readers this story which is one of the winners in the contest.

name and without letters of commendation won their way so deeply into the affections of a multitude of Christian brethren as had Mr. Moody. Few had ever heard of him before, but having talked with him or heard him speak of Jesus, asked no other warrant to yield a large measure of their love."

Moody's everlasting desire to learn more of the Bible from his British friends guided him into his second extended visit to England in June of 1872. He had not planned to do any serious work at first, but he was unable to resist the invitation extended to him by Reverend Mr. Lessey to preach a Sunday sermon in his church in the North of London. He gave such an inspiring sermon in the little overcrowded church that ninety per cent of his congregation were ready and willing to become Christians upon confession of faith. His success was so overwhelming that he was forced to return and hold meetings for ten extra days in the same little church, and at the end of which time the church welcomed four hundred new members. Moody returned to America that same year, but upon receiving innumerable letters from evangelists all over England asking him to revisit them and talk to their different groups, and offering financial aid, Moody returned again on June 17, 1873.

Upon his arrival in Liverpool he was informed that the people who were to grant Moody his money expenses had died. A little confused as to what to do next, he absent-mindedly put his hand in his pocket and pulled out an invitation from Bennett to conduct some meetings in Manchester. This campaign turned out to include Scotland also. Moody immediately arranged to have his wife and children stay at Mrs. Moody's sister's home in the neighborhood of London while he began his preaching campaign in Manchester.

A letter dated June 30, addressed to Mr. Farwell in Chicago, relates his success in his works with his companion, Ira Sankey. "You will see by the heading of this note that I am in York. I began here one week ago yesterday (Sunday) and have had splendid success so far. Yesterday, we had four meetings. They were large and I think very profitable. God was with us. I preached in the morning on 'They that be wise shall shine'; in the afternoon on 'No Difference'; and in the evening, from the text, 'The Spirit of God Is Upon Me because he has anointed me to preach the Gospel.' Sankey sang the hymns finely; all seemed to be much pleased with him. I think he is going to do much good here. All the chapels are open to us, and invitations are coming from all over the country; I think we shall have all we can do here. I think

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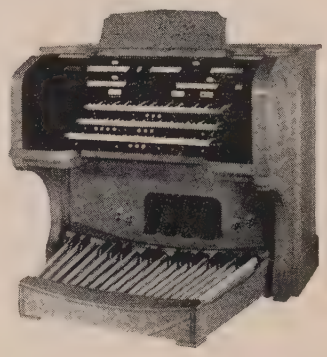

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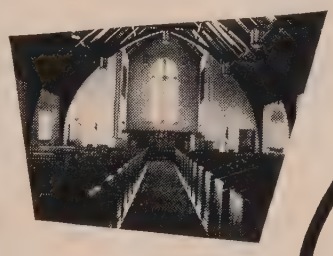

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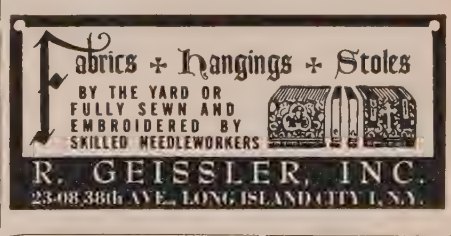

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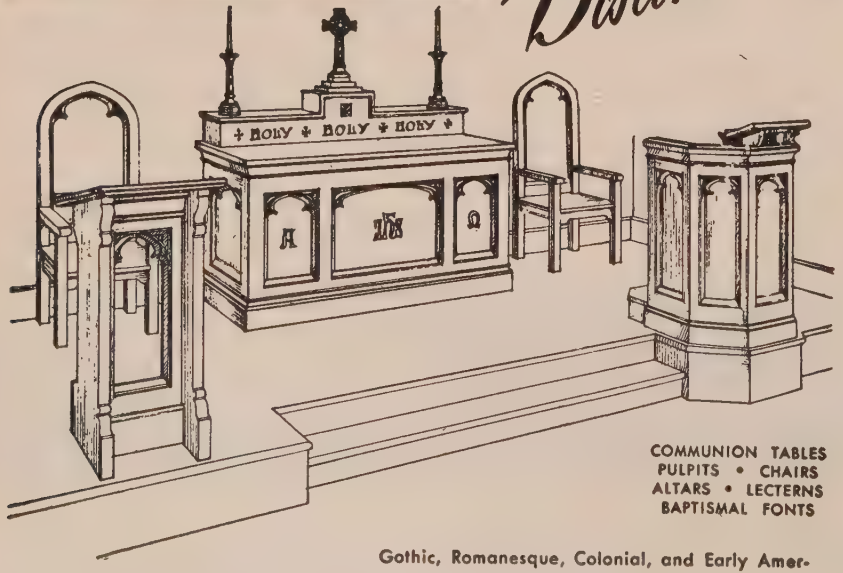

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of you and get fearfully homesick at times."

All during Moody's campaigns his homely knowledge of the Bible was used vividly; his interest in the Bible was intense. He always asked his friends if they had learned anything new about the word of God. In every piece of writing his Lord's name appeared; in all his conversations with intimate friends he praised his Lord and the Bible.

It was on this campaign that Moody planned an all-day meeting. He and his friend Meyer made extensive plans for it while pacing up and down Coney Street, York. They agreed to have it at eleven a.m. and last six hours with an evening service as a conclusion. The novelty of the occasion attracted many people, and it commended itself heartily to all who attended it. The day was marked with enthusiastic success. From York Moody went on to Sunderland. After a little opposition to his revival movement by a few clergymen, he was able to open successfully his customary noon prayer meetings. This, among many other activities — among which appeared another all-day service—were received warmly.

While abroad, Moody and Sankey became acquainted with a hymn book which contained several useful tunes. Upon talking to P. P. Bliss, the author of the book, they decided to get together and publish a consolidated hymn book under the title of *Gospel Hymn and Sacred Song*. It was very popular and, as Moody's campaigns continued, more volumes were published.

His undoubted success in the North of England led to his invitation to Edinburgh. Although here, too, they were at first skeptical as to Moody's possibilities, this skepticism was soon swept away by the multitudes of people that crowded every nook and cranny of every church in which he preached. The most remarkable meeting held in Edinburgh was during the closing hours of the year 1873. The order for the evening was to be of the "utmost irregularity." "Anything that is worship will be in order; and when I am speaking if anyone has an illustration to give, or would like to sing a hymn or offer prayer, let him do so." This unusual invitation was followed by several speakers in his audience, thus giving the service a constant variety. At eleven, the Bible study ended and the remainder of the session was given to prayer. His extraordinary meeting aroused universal enthusiasm among the audience. Glasgow was visited immediately after the Edinburgh campaign. In fact, during the Edinburgh campaign Moody also gave a few services in Glasgow. His work there started

the morning of February 8 by preaching to some Sabbath School teachers. While he was busy preaching in the neighboring Scottish towns, the ministers of Glasgow and other cities took his regular meetings for him. His final meeting held in the Botanical Gardens drew such a tremendous crowd that Moody could not even get inside to preach. Standing on the coachman's box of the carriage in which he came, he asked the choir to find seats on a roof of a low shed. He then preached an hour on "Immediate Salvation," from the carriage box. His voice was so clear that it reached his entire estimated thirty thousand listeners. From Glasgow he moved on to Northern Scotland where he met similar crowds of people.

When he extended his mission to Ireland, talk of a future London campaign began to brew. His mission in the North of Ireland started in Belfast and continued to Londonberry, Dublin, then to Manchester, Sheffield, Birmingham, and Liverpool. At all spots, his work met with infinite success. He preached jointly and separately to men, women, and children. All religions, including Roman Catholicism in Ireland, acknowledged his works with praise. At first, Moody neglected invitations sent him to bring his mission to London, but Hugh M. Matherson proved to be so interesting to Moody that he was persuaded to go. Extensive plans were made. During one of the many meetings held to discuss the approaching campaign, one of the clergymen asked Moody please to print his creed before

(Turn to page 86)

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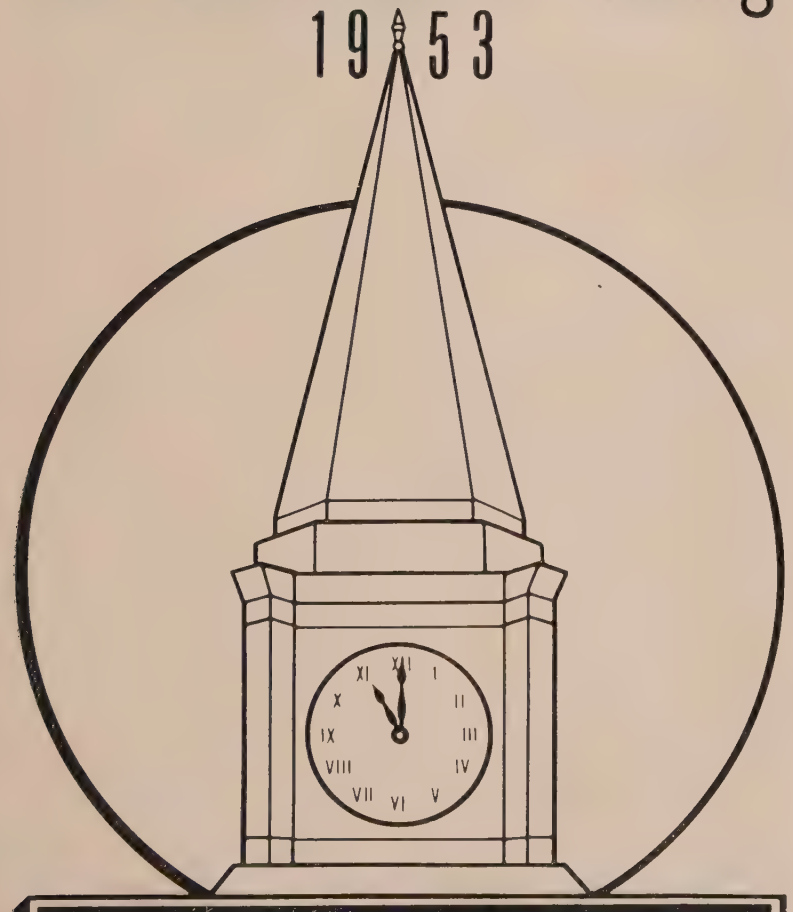

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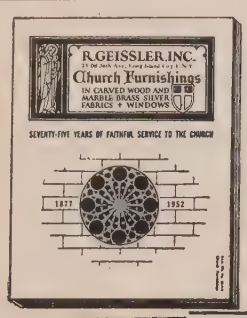
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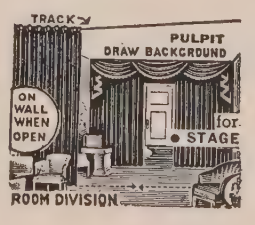

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His Ultimate Question*

LET us consider the scripture chosen for our meditation and ask God to prepare our hearts to receive His truth. The reading is from the twenty-first chapter of the Gospel according to John, verses 15-17.

When they had finished breakfast, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my lambs."

He saith to him again, the second time, "Simon, son of Jonas, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep."

He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" and he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep."

Prayer:

Open our minds and hearts, O God, to receive Thy truth. Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, Thou who art our Rock and our Redeemer. Amen.

I

We are by the Sea of Galilee, and we are listening once more to the ultimate question of our Lord. We use the word ultimate in two different senses. Ultimate means final, the last of a series. This is the last question, to which he expected an answer, that our Lord asked during his earthly ministry. We also use the word ultimate to signify that which is first, of primary importance, than on which all else depends. In this sense also it was his ultimate question. Hear then the last question our Lord asked of a disciple: "Lovest thou me?" Let us hear also the basic query which he puts in this moment to us: "Lovest thou me?"

There is about this scene the freshness of a new day. The ocean at sunrise, green grass, and the dews of morning. "When they had finished breakfast." The spectres of the night often vanish after a good breakfast. One faces the world with energy, and courage is restored.

Yet it is not the first day. It is not the dawn of creation. Days have come and gone. Only a few nights before, a favored disciple has denied his Lord. Only a few days before, the noontide sun has scorched the bodies of three who hung upon their crosses. A disciple has betrayed his Lord. All is easily forgotten in the glad morning of the resurrection. Yet dark days have come and gone, leaving their darkness behind them. Simon Peter was not the youngest of the disciples, if tradition is correct. See then an older man anxious for a new day.

Strange cousinage. No one would live
past years again.
Yet all hope pleasure from what yet
remain,
And from the dregs of life, hope to
receive
What the first sprightly running could
not give.†

In the morning, the mists are likely to becloud the eyes. One forgets then that there comes a time when in their own strength "even the youths shall faint and grow weary and the young men shall utterly fall." In the morning we are anxious to be about our work and no task seems too great. Does not the destruction that wasteth at noonday come partly because of the false perspective of the morning?

We long to be young again and we try to be young in spirit. Some are young indeed in years and they are the envy of the multitude. Yet there is one temptation peculiar to youth: its overconfidence. Those who are exhorting others to hurry today may be the first to stop later on. A short time ago we were saying, "Fall in line with us for we are on our way to the Promised Land." Now we are not so sure.

We are like Mr. Pliable in *Pilgrim's Progress*. When he heard from Christian of the joys ahead he declared, "Well, my good companion, glad am I to hear of these things: come on, let us mend our pace." To this Christian replied, "I cannot go so fast as I would, by reason of this burden that is upon my back." Shortly they came to the Slough of Despond. Christian, because of the burden on his back, began to sink into the mire. Pliable, offended at the "ill speed" on the first lap of the journey, was irritated. After a desperate struggle or two, he "got out of the mire on that side of the slough which was next to his own house; so he went away, and Christian saw him no more." That is a similar fate which we in our early enthusiasm are likely to meet.

II

Like Simon Peter we may be saved by the presence of Christ and the bur-

*No name appeared on this manuscript as it came to the editor's desk. If the author will correspond wtih us we shall be glad to give credit in a following issue.

†Dryden: "Aurungzbe," Act IV, sc. 1.

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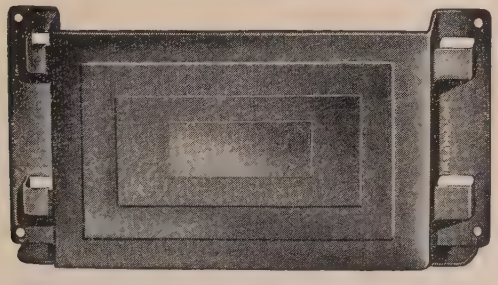

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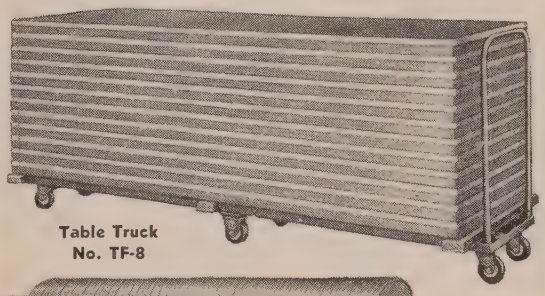

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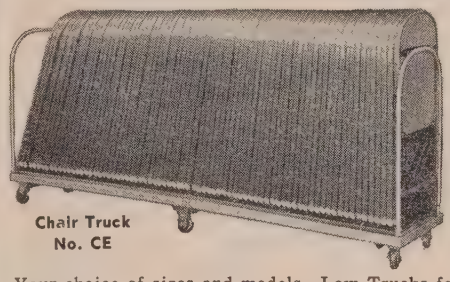

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len on our backs. We thank Thee, God, for the pause that Jesus gives us. We thank Thee that we are aware of a burden. It is a new day. It is not the first day. Old memories crowd in upon us. The Master meets us with a pivotal question: "Lovest thou me more than these?"

As he asks that of Simon Peter, does he gesture with his hand to the boats and fishnets, Simon's old way of life? The prophet Habakkuk speaks of those who haul in their drag from the ocean and instead of worshiping God, "sacrifice unto their net and burn incense unto their drag." Is Jesus warning against the worship of like things?

We cannot say for sure, but we see, if we open our eyes, that he is warning us. Do we love him more than a sure living at our fishnets? Do we love him more than material comforts and all those things money can buy? We must answer that now. We have trusted after safety, security, and ease. Do Thou help us, God, to say "Yes, we do love Thee more than these."

"Lovest thou me more than these?" Does the Master point to the other disciples about Simon Peter? Here is a man who has assured Jesus that, though all deny him, he would stand firm. Yet on the night before the crucifixion he has denied Jesus three times before the questioning of a girl. Is Jesus seeking then to remind Simon Peter of his falling away and cautioning him against overconfidence? Is he giving Simon Peter another chance so that where he has thrice denied his allegiance he may thrice affirm his devotion?

We may not be sure. But of this we can be sure: today our Lord is confronting us—us who boast of how we will follow him to the end—with the reminder that we have recently denied him too. We can recall when it was if we will but stop to think. Was it under some pressure when we justified ourselves by saying that the Christian way is too high and perfect? Was it when we lost our temper without cause? We have denied him over and over. We have sought our own advantage rather than his glory. Do we not consider those to be right who are mighty? Do we not say that the prophet, driven into the wilderness for condemning sin, was simply lacking in diplomacy and tact? How sorely we need this Jesus to remind us that we have denied him. Perhaps, if we confess our failure, he will give us the chance to affirm our devotion once more.

"Feed my sheep." Is Simon to feed the sheep because he has testified to his love for Jesus? Was he thus to show his love, or is Jesus waiting until the Apostle affirms his love before he will allow him to feed the sheep?

We cannot be sure. But we need not think that we can love him without receiving the commission to feed the lambs of Christ's flocks. There must be a giving of this love, a sharing of it, or else it will vanish. One must either lose it or give it away. We must show that love by supplying the hungry who look up and are not fed.

Likewise, we can be sure that we will be in no position to feed the sheep until we are very sure of our love for the Master. In the day when we meet severe opposition, we will grow weary and faint. We will turn from the hard road that leads to Calvary. Our natural strength will be altogether inadequate. Bitterly we will turn away. In our cynicism we may end by doing more harm than good. We set out to relieve the world's ills. Our basic weakness lies in the fact that we do not love the people of the world inasmuch as we do not love the Christ. We will be numbered among those who would storm the kingdom by force but who become as insolent as the angels of Lucifer when we find that we can not do so.

In the February
PULPIT DIGEST
The professional journal of the Protestant ministry

- **CHRIST IS RELEVANT TO LIFE TODAY** In this selection from his new book, "The Resurrection and the Life," **Leslie D. Weatherhead** discusses the application of the Christian way of life to the present world crisis.
- **PROBLEMS IN WORKING WITH ADULTS** In this feature article **George Gleason** gives concrete solutions to the major obstacles encountered in organizing activities for adult groups within the Church.
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Is there not an expression of impatience and eagerness on the face of Simon Peter? He is vexed, grieved, broken-hearted that Jesus should thrice question his devotion. It is plain, Simon reasons, this great love of his for Christ. How soon has he forgotten his denial. But Jesus will make sure that henceforth, though there be mistakes of the mind, there will be none the heart.

Is Simon vexed in part because he is eager to show this love of Christ and impatient to be on his way? Perhaps. We are. We would be out in the busy, needy world that is calling. We are not going to pass the time idly. We mean business in this life. The sand in the hourglass is running out. Let us be on our way. But hold! The world has waited these centuries for us, and perhaps it can wait a few minutes more. Perhaps we can take time to affirm our love of him whom we have thoughtlessly denied.

III

In Psalm 90, one of the greatest of the psalter, the writer utters the prayer that is on our lips, "Establish Thou the work of our hands upon us." We serious people who are anxious that our lives count for something would have a part in something that will last. But the Psalmist with greater insight than ours has made an earlier request, "Let the beauty of the Lord our God be upon us."

That is the beauty of holiness of which he speaks. The Greeks with their appreciation of art and sculpture perceived "the holiness of beauty." It is a great phrase. There is a holiness of beauty which rises above most of our poor living. But the Hebrews, as Matthew Arnold has said, spoke of "the beauty of holiness." This is the beauty of purity coupled with wisdom, and with love, the divine love, at its heart. For a man's life consists of more than the sum of his activities. A wagon wheel is made up of hub, spokes, rim, and tire. Yet it is more than all of these. And it is more than all the hubs, spokes, rims, and tires of the world thrown together in a pile. For it is a wheel. Likewise, we are more than the sum of our parts. From a beautiful life, beautiful acts proceed. But the beautiful life is greater in the eyes of God, greater in itself, than the total of the beautiful deeds.

We are eager to be up and at it. Sidney Lanier has described the social dream of America in a well-known poem. He compared the urgency of the dream to a river that must be about its work. The rushes, waterweeds, laurel, ferns, grass, dewberry, chestnut, oak, walnut, pine all tried to hold the river back, but to their cry the Chattahoochee would not harken.

But oh, not the hills of Habersham,
And oh, not the valleys of Hall,
Avail: I am fain for to water the plain.
Downward the voices of Duty call—
Downward, to toil and be mixed with the main.
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain
Call o'er the hills of Habersham,
Calls through the valleys of Hall.

But we are more than rivers. And the voice of One above all others bids us abide. In the hurried morning, from our Lake of Galilee, He is calling for us to stay. And He gives us pause with the question that must be answered before we proceed: "Lovest thou me?"

The Apostle Paul saw it so clearly. To us who would have power of superior wisdom he speaks, saying that though we talk with the tongues of men and angels and have not love we are but making noise. Though we be willing to give our bodies to be burned, as reformers or martyrs, and have such faith that we can move mountains, and have not love, it profits us nothing. More, we ourselves are nothing. We are workers of evil in the long run. That is why Jesus brings to you and me in this moment his ultimate question.

Do you hear the sound of the battle? You must get into the fray if you would win the victory. We are anxious to mow down the Philistines. But the morning mists are about us and One is bidding us pause. Dimly we discern a Face, and hear a Voice that penetrates the clamor of the world: "Lovest thou me?"

PRAYER:

From the beginning unto the end of the day, keep us aware, O Lord, of Thy love. Call us now that we may neither despair over the past nor boast of the future. Call us to Thy presence. Center our lives aright with Thy repeated question, "Lovest thou me?" until our sins be forgiven because we love much and the work of our hands abide, showing Thy beauty upon us. So give us hearts of love for Thee, and may we reflect Thy perfect love in our lives. We ask it in Jesus' Name. Amen.

LEGISLATIVE CHAPLAINS SERVE FREE TO AID ECONOMY

Nashville, Tennessee—Clergymen here are helping Governor Frank Clement's announced economy program by serving as chaplains in the General Assembly without charge. Under the law chaplains could be paid $10 per day. Their principal duty is to say the opening prayer daily during the legislature sessions.—RNS

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Editorials

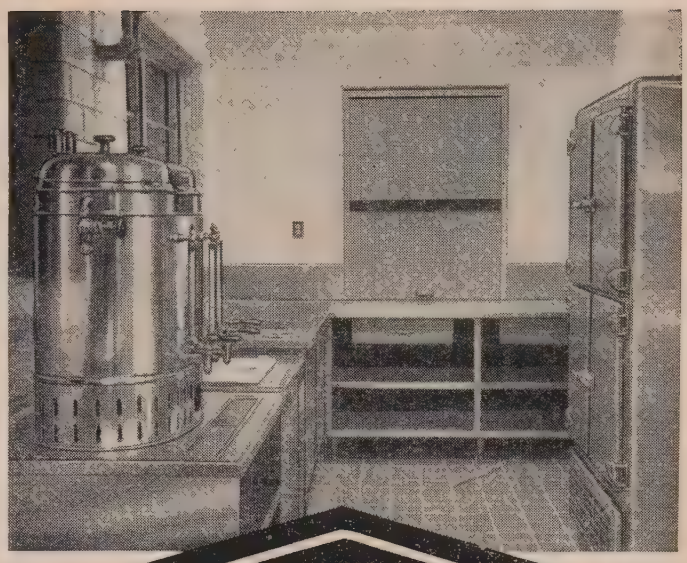
(From page 8)

did not like the title and he suggested to his superior that he be given the title of "Associate Minister."

Said the kindly minister: "I have no authority to change the title. You were officially called to be 'The Assistant Minister' and it will be left that way. No matter which title you have the congregation will abbreviate it to 'Ass.'."

The Washington Pilgrimage Is Pleased

TWO recent events has pleased the Board of Directors of The Washington Pilgrimage, Inc. The first is the action of the Washington, D. C., Federation of Churches, in which that body has officially endorsed the 1953 pilgrimage and agreed to sponsor it locally. The second item which pleases the board is the selection of Edward L. R. Elston of the National Presbyterian Church, Washington, D. C., as President Eisenhower's spiritual advisor. The President will worship in that church. Dr. Elson has been a fine friend to the pilgrimage and has participated in each of the meetings to date. The dates for the 1953 pilgrimage are April 30, May 1, 2 and 3. Should any reader of *Church Management* wish to join the 1953 group, or if you know of people in your church who would appreciate an invitation to participate, write the editor of *Church Management.*



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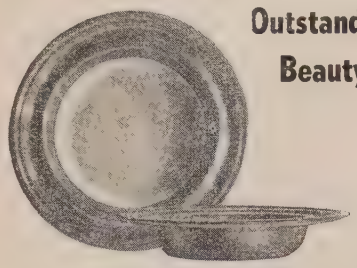

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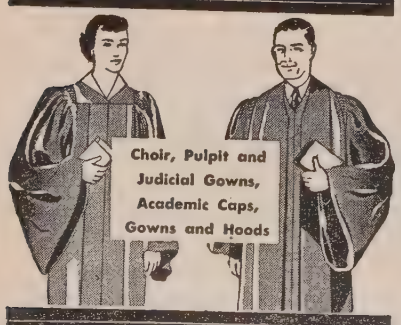

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Dwight L. Moody

(From page 81)

coming to London. "My creed is in print," was Moody's reply. "Where?" was the general inquiry. "In the fifty-third chapter of Isaiah," was his answer. There was no further questioning as to Moody's orthodoxy. When his campaign was at last under way, he quickly won the hearts of his vast audiences. He preached his Gospel simply and straightforwardly, holding no false illusions about himself because of his overwhelming popularity.

At one meeting, he asked volunteers to rise and spread the will of God. At his request, several rose and were addressed with the following words by Moody: "Well, now you have risen, I want to tell you that the Lord is ready to send you. Nothing will wake up London quicker than having the Christians going out and speaking to the people. The time has come when it should be done. We have been on the defensive too long." Following this illuminating episode, Moody held several touching and beautiful services for charity. These and other far-reaching sermons followed. Every time he spoke several willing hearts were opened to Moody and thus to Christianity and God.

It would be unrealistic to suppose that two men as popular as Moody and Sankey would not receive some sort of opposition. Fake handbills were distributed by atheists in the streets saying, "We are credibly informed that Messrs. Moody and Sankey were sent to England by Mr. Barnum as a matter of speculation," "Moody is a heavy-looking individual, with a nasal twang and a large fund of (to English ears) slightly irrelevant anecdotes." Caricatures of the two appeared in several magazines, among which was Vanity Fair. A penny biography was sold popularly in the spring containing such sayings as, "Judged by the low standard of an American ranker, Moody is a third rate star," "Mr. Moody, with a jocular familiarity which painfully jarred on our sense of the reverential, translated passages of the Bible into American vernacular. The grand, simple stories of the Holy Writ were thus parodied and burlesqued." These and many other belittling remarks filtered from atheism into English ears. Moody and Sankey did not allow this ridicule to hinder their work at all and, as a result, their popularity increased.

London was the last town to be included in Moody's exhilarating campaign. He concluded his stay in the Isles with an inspiring speech: "For two years and three weeks we have been trying to labor for Christ among you, and now it is time to close. This is the last time I shall have the privilege of preaching the Gospel in this country at this time. I want to say that these have been the best years of my life. I have sought to bring Christ before you, and to tell you of his beauty. It is true I have done it with stammering tongue. I have never spoken of him as I would like to. I have done the best I could, and at this closing hour I want once more to press him upon your acceptance. I do not want to close this meeting until I see you all in the ark of refuge. How many are willing to stand up before God tonight and say by that act that they will join us in our journey to Heaven? You that are willing to take Christ now, will you not stand?"

When Moody sailed for America, August 14, he left behind many, many Christian converts on their way to be "Out and Out for Christ," and on their "journey to Heaven."

Teammate or Helpmate

(From page 66)

simply brought them inside. I have learned that the doing sometimes antagonizes, but never the being. My joy is in exchanging limelight for Sonlight. I've found power in humility and dedication (and I don't mean mousiness and unattractiveness). I give my husband first as a priest to the people, and in return he gives his love and consideration, even as Christ loved the church."

Some misguided church member may be guilty of saying that Mary Clark never does much around the church. But no one will say of her, as they've said of Dr. Eghart and his selfish wife: "He really was a fine minister. To tell you the truth, we had to let him go in order to get rid of his wife."

MINISTERS GET BAN ON TV BEER COMMERCIALS

Indianapolis, Indiana — Television station WFBM here has complied with a request by the Indianapolis Methodist Ministerial Association that it ban commercials showing announcers drinking beer.

The complaint by the Methodist ministers was sent to the station, to its announcers and program director, and to the breweries which sponsor the commercials.

In it they said that such "lip-smacking dramatization" does "our children harm that years cannot remove."—RNS.

URGES CATHOLIC COOPERATION WITH NON-CATHOLICS

South Bend, Indiana.—Fears by some Roman Catholics that cooperation with non-Catholics would promote religious indifferentism are unfounded, according to the Rev. John A. O'Brien of the University of Notre Dame.

Writing in *The Ave Maria*, national Catholic weekly published at the university, Father O'Brien pointed to the "urgent" appeals of Pope Pius XII for Catholics to cooperate "with all men of goodwill" for the achievement of "Worthy objectives."

He said that "Pope Pius had pleaded repeatedly for Catholics to cooperate with those of other faiths in working it with greater earnestness and frequency than His Holiness, Pope Pius XII."

Father O'Brien, Catholic co-chairman of the National Conference of Christians and Jews' Commission on Religious Organizations, said that there was no basis in fact for the tendency of some Catholics to "hold themselves aloof" because of "a false fear of compromising their religious faith."

"Not by standing off in isolation but elimination of racial discrimination and the peace of the world.

"No statesman has perceived the need for such cooperation," Father O'Brien said, "and sounded the call for social justice, human freedom, also by joining hands with men of goodwill," he said, "shall we help most effectively in rebuilding a war-shattered world in the likeness of the Kingdom of God."—RNS

CHURCH ARCHITECTURAL GUILD ANNOUNCES FOURTH ANNUAL EXHIBIT

The Fourth Annual Exhibit of Church Architecture and Allied Arts will be held in connection with the annual meeting of the Church Architectural Guild in Washington, D. C., February 12, 13 and 14, 1953. The exhibit will be at the Hotel Statler. It will show current church work throughout the United States and will include interesting examples of ecclesiastical furnishings and religious crafts. Ministers and interested church people are cordially invited to visit the exhibit and to discuss with the attending architects problems that are of interest to them. Many new ideas will be shown and a visit will be fruitful for the leader of a church either in the midst of a building program, or a church planning one in the future. Information may be obtained by writing Walter H. Poole, 112 South 16th Street, Philadelphia 2, Pennsylvania.

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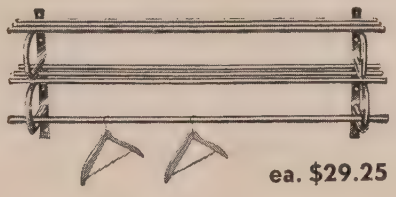

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CHURCH MANAGEMENT will be glad to make available to ministerial groups its editor, Dr. William H. Leach. Such engagements will be made on an actual expense basis, travel and hotel.

While in your city he will also be glad to meet with local churches which have particular problems of administration, finance, location or building. Local church consultations are on a fee basis.

Dr. Leach is a Presbyterian clergyman, the author of many books in the field of homiletics, finance, administration, architecture, etc. His address on "Where Are the Churches Headed?" appraises the present status of Protestantism in many fields—architecture, worship, finance, counseling, evangelism, church cooperation and religious education. You get a bird's-eye view of where the churches are headed. There will be plenty of spirited discussion.

TEXAS CHURCHES: Dr. Leach is now arranging a Texas schedule for May-June. If interested write us.

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ETHICS IS A FUNNY THING

Was Jowett Unethical?

*by Roland E. Turnbull**

IN MANY a ministerial "bull session" the name of John Henry Jowett keeps cropping up, and with good reason; he was admittedly a prince of preachers. The Archbishop of Canterbury Randall Cantuar described him as "belonging to the front rank," which from such a source is high praise to nonconformist ears! A quick glance over his career from Newcastle to Birmingham (where he succeeded Dale), to Fifth Avenue, New York, to the climax at Westminster, London, exhibits a notable ministry to consistently large congregations; and one has only to read his published works to become a devoted admirer of his craftsmanship in the art of homiletics.

The doubt raised about Jowett's ethics has been debated for many years. It has been revived most recently by Dr. Edgar DeWitt Jones in his masterly analysis and review of the Lyman Beecher Lectures.

Jones, in discussing the lectures of Dean Sperry, given under the title "We Prophesy in Part" in 1938, points out that Sperry "cannot endure artificiality in the pulpit any more than he can put up with insincerity." Then to illustrate his point quotes the following passage from Sperry:

> My mother once described to me hearing in New York the same sermon preached in three different churches by one of the reputedly great preachers of the last century. His name is known to you all, but since the rule *de mortus nil bonum* is binding. I withhold the name. At a given point in the sermon as first heard, he hesitated for a word, and said, "What is the word I want?" The congregation leaned forward with eager sympathy to shout the word he could not find, and settled back with a sigh of relief when he got it for himself. He did precisely the same thing at the same moment in the sermon on the second occasion, and again on a third, with like effect in each of the latter cases. With like effect save upon one woman, who realized that the transaction was not honest, and who therefore lost moral confidence in a man for whom she previously had the greatest respect. Once a congregation suspects and slowly realizes that the unconventionality of your preaching is studied and not spontaneous, you have done yourself mortal hurt as their helper. Preaching can survive countless honest errors; it cannot survive insincerity.

And there you have the situation which gives rise to the question: Was Jowett unethical? Dr. Jones is not too certain himself as witness his footnote on the above, "This stricture on the preaching of a renowned pulpit genius and a noble character, may seem hypercritical to ministerial readers generally. It is severe and possibly too sweeping. But it highlights an insidious temptation to which public speakers are constantly exposed, and none more subtly than the man in the pulpit. Moreover it was a mother in our Israel who said it."

Being an ardent admirer of Jowett for many years I would like to act as defense attorney for him until some more able champion cares to take over the job. In my judgement, Jowett was NOT unethical. I think a reasonable case can be made for his position and herewith present it.

First, in general. If it be granted that unethical actions spring from an unethical character, and not otherwise, as St. James points out, "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11) then it is not too difficult to prove that Jowett was a man of the highest ethical standards. So far as I know no one has ever challenged this, with perhaps the following exception. In his autobiography, *River of Years*, Joseph Fort Newton places Jowett in a dubious light while discussing his own call to the City Temple in London. He writes, "There was no chance of Dr. Jowett getting the pulpit which he coveted and which his friends coveted for him."

Covetousness is a sin: but perhaps Newton used too strong a word, or did not weigh fairly the exact position of Jowett emotionally. In Jowett's biography by Arthur Porritt something of the other side of the incident is given. Said Porritt: "Dr. Parker had more than once told him (i.e., Jowett) in his Birmingham days, that he hoped he would be his successor." Again, the deacons of the City Temple actually wrote Jowett inviting him to accept the pastorate. (An invitation later overruled by the congregation in favor of Newton.) In the face of such facts it would surely be inhuman for Jowett not to have had some emotional attraction to what was known in his day as the greatest evangelical pulpit in the English-speaking world! Interest, desire? Yes. But covetousness? Not proved!

Still thinking of his character in generality, what kind of a man was Jowett? In his interesting book on English preachers, Jeffs has a sketch of our hero, short but illuminating. Frankly he states, "Dr. J. H. Jowett moved about with that imposing label affixed to his reputation: 'The Greatest Living Preacher'!" That this was fraught with spiritual peril the most obscure preacher knows very well; but Jowett stood the test. His biographer says, "Vanity was altogether foreign to him."

When leaving Birmingham for New York the almost inevitable criticism came that he was tempted by a much larger salary. Again his biographer assures us that he refused to accept from Fifth Avenue Church anything more than the American equivalent of his former English income.

Covetousness, vanity, cupidity — no! So we might continue our brief for the character of Jowett in general, but what of the one incident in particular— the preaching episode with its ugly charge of insincerity?

My one line of defense lies in the word "Art." To Jowett every sermon was a work of art. To this his commentators agree unanimously. Jeffs writes of it as a fault! "I always felt personally that my watchful enjoyment of Jowett's artistry prevented me from making that inward surrender to the preacher's spiritual authority which, one somehow thinks, should be an effect of prophetic oratory."

In a chapter entitled "His Methods," Porritt reminds us that Jowett read every word he preached. The sermon, even to the last word, was a design — i. e., a piece of carefully planned beauty — nothing left to chance. But there was nothing mechanical about its delivery. In a conversation with Dr. Griffith-Jones regarding his use of a manuscript Jowett pointed out that he rethought and relived the sermon each time he delivered it.

My method of delivery is to "think" each sentence over as it comes, so that however I may repeat a sermon I go through the whole process of thought each time I give it, as though it were the first. A mere mechanical repetition of a sentence would be impossible and repellent to me as an honest man.

Thus the indictment placed against Jowett in this particular incident might just as reasonably be placed against all artistic work.

Concert pianists play a composition numberless times from city to city; frequently many in the audience know the piece played. Does the pleasure or

*Minister, First Baptist Church, Alton, Illinois.

dramatic effect lose its charm because the piece is repeated exactly each time it is played?

As a masterpiece of painting is exhibited from city to city and even from one continent to another, there are no last minute changes in the design or color! To suggest such a thing would bring down upon us the charges of insanity! Why the painting is a masterpiece. It cannot be touched for improvement.

But from Jowett's point of view, so is a sermon. As music and painting have their laws of design so has preaching and if it is NOT unethical to repeat verbatim in one art, why should it be in preaching? Does not Jowett substantiate his position by stating "A mere mechanical repetition of a sentence would be impossible and repellent to me as an honest man?" Two questions might be answered by his critics: one, Was there any intent to deceive people in this sermon? And second, Should not any public speaker present his material as best suits his objective?

Evidently Jowett preached this offending sermon several times (what preachers call a traveler) for across the Atlantic, reference is made to it in exactly the same ethical context.

In his sketch of Jowett, Jeffs writes "I remember an example of his artistry which I should not quote if I thought there was anything at all dubious in a preacher using every possible art and artifice to speed his arrow to the mark. (I do not think there is anything at all dubious in it. To scorn the artifice of oratory is no more virtuous in a preacher than in a political orator.) It chanced that I heard Dr. Jowett preach twice in one week, in cities more than a hundred miles apart. He preached the same sermon on each occasion — and once again, there is nothing of dubious sincerity in that. On the first occasion Dr. Jowett paused in the midst of a crucial sentence, explaining that he was 'groping for a word!' He 'groped' for a moment, and then with an exquisitely natural gesture of the hand, he caught the word, so to speak, out of the air, the perfect, the inevitable word. On the second occasion he paused once more at the same point. 'I am groping for a word,' he said . . . Was this wrong? — insincere? I do not think so. The 'groping' did perfectly what it was meant to do: It impressed upon the mind of the listener the crucial importance of the word in question—of the word, and of the thought which it alone could convey with perfect exactness."

The defense rests.

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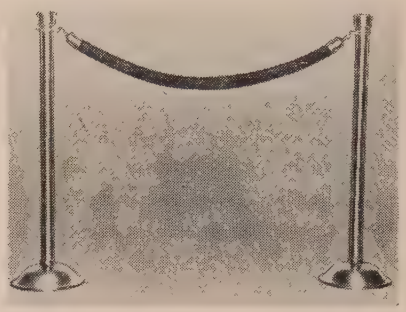
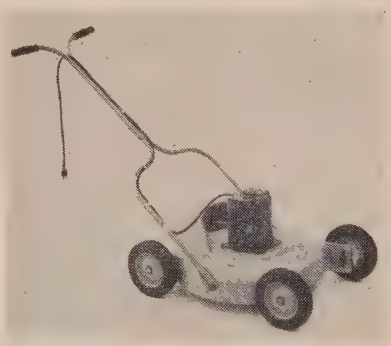


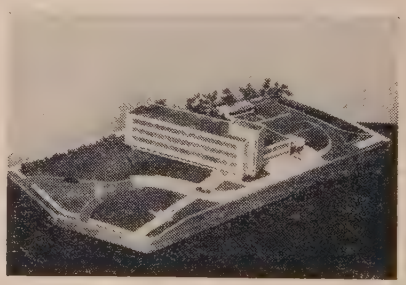
BREAK-AWAY GUIDE ROPES

Shown above are velour-covered guide ropes manufactured by Lawrence Metal Products. Used across aisles, doorways or restricted areas of churches or parish auditoriums where unexpected crowd pressure might be applied, the ropes will open at a weight of five pounds, thereby warning the congregation out of closed areas but meeting unexpected pressure with safe "give." Ropes come in one and one and a half-inch diameters in blue, gold, maroon, green or gray velour. For prices on these and on posts, chains, etc., write for information on New Product No. 2536.



NEW POWER MOWER

Illustrated is one of the two new 1953 mowers being produced by Sensation Mower, Inc. The machine has a special double mulch feature. Small clippings drop to the ground as mulch, while air action of the blade throws larger clippings through a discharge spout between the rear wheels and onto the uncut portion of the lawn. The next time around, these larger clippings are recut and shredded so small they drop to the grass forming a moisture-retaining mulch. The machines may be powered either with a gasoline engine or an electric motor. New Product No. 2533.



NEW HOME OFFICE

This is a scale model of the new home office of the Ministers Life & Casualty Union. Now under construction, the building will be completed this fall. The Union, founded in 1900, provides "preferred risk" life, health, accident and hospital insurance for persons who are engaged full time in religious work. For information on insurance rates, etc., write about New Product No. 2535.

TABLET ARM CHAIR

This new Norcor No. 362 Folding Tablet Arm Chair is designed for classes and lectures in the church and school where a tablet arm chair is temporarily required. The chair is of strong Y-type construction of tubular steel. It is very compact when folded and easily stacked for storage. It is available in a taupe finish with the wood parts in either natural or walnut finish. Write concerning New Product No. 2532.

YOUR MOVE

"Your Move" is the title of a most helpful guidebook to moving. The booklet is put out by the North American Van Lines for the aid and guidance of the minister and his wife who are about to move to a new location. Helpful tips as to packing, etc. are included as well as much information that will assist you. Based on the company's many years of experience in moving thousands of families, it is yours for the asking. Write about New Product No. 2534.

KODASLIDE PROJECTORS

A new Kodaslide Projector is shown. It is known as the Highlux III Projector. A newly designed optical system with Lumenized glass reflector, condenser lenses, heat absorbing glass results in a maximum light output from the 300-watt lamp. For its blower, there is a four-bladed fan in the blower-carry-case which provides maximum coolness with minimum noise. Scheduled price is $56.50. Write about New Product No. 2537.

PASTORAL CARE SUMMER SCHOOL

The Institute of Pastoral Care, Inc. is again offering six- and twelve-week courses in clinical pastoral education this summer. Courses are offered at hospitals in various sections of the country at dates usually extending from June 1 to August 28. Cooperating hospitals include Massachusetts General Hospital, Boston, Massachusetts; Miami Valley Hospital, Dayton, Ohio; Medfield State Hospital, Medfield, Massachusetts; Boston State Hospital, Boston, Massachusetts; Tewksbury State Hospital, Tewksbury, Massachusetts; Emmanuel Hospital, Portland 12, Oregon, and the Worcester State Hospital, Worcester 7, Massachusetts. Interested clergy should secure application forms and information by writing to the chaplain supervisor at the institution where enrollment is sought. Tuition is $60.00 for a six-weeks' session, $120.00 for a twelve-week course.

BAPTISTS PLAN BOND ISSUE TO AID WESTERN CHURCHES

Dallas, Texas—The Baptist Church Loan Corporation here announced plans to issue about $3,000,000 in bonds to help Baptist churches in eight western states get more firmly established.

Dr. A. B. White, executive vice-president of the corporation, set up by the Baptist General Convention of Texas, said the bonds would be in $100, $500 and $1,000 denominations and bear five per cent interest.

The eight states in which Baptist groups would be assisted are California, Washington, Arizona, Colorado, Wyoming, Montana, Oregon and Nevada.—RNS

FUNDAMENTALISTS PLAN OWN BIBLE TRANSLATION

Colorado Springs, Colorado — Plans for a Bible translation acceptable to fundamentalists were revealed here to the Rocky Mountain Regional Conference of Independent Fundamental Churches of America.

The disclosure was made by the Rev. John J. G. Mattingly, pastor of Emanuel Bible church here, a member of the executive committee of the Independent Fundamental Churches of America.

Mr. Mattingly read to the conference a letter he had received from the Rev. W. O. H. Garman of Wilkinsburg, Pennsylvania, vice president of the American Council of Christian Churches, national fundamentalist agency. The letter indicated that plans for a new Bible revision by fundamentalist scholars were under way.

Later, the delegates went on record as rejecting the Revised Standard Version.—RNS

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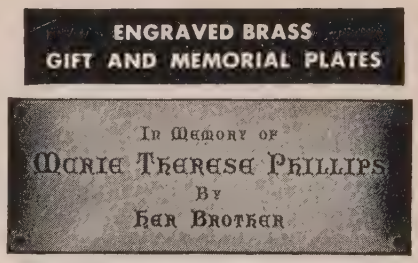

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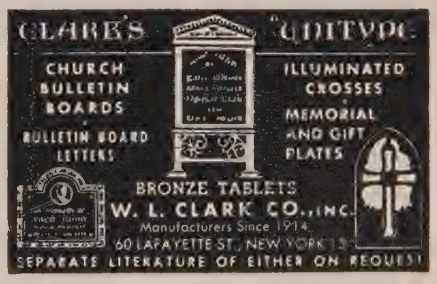

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A Program for Parish Visitors*

TO THE CONGREGATION:

For convenience our church has subdivided the four precincts of town into districts or zones, designated for Precinct I as 12, 13, 14, etc.; for Precinct II as 21, 22, 23, etc. In each district or zone there is a captain who is asked to assume responsibility for making parish calls as needs arise in that particular area.

The effectiveness and success of this program depends upon the cooperation of the members of our parish. In this way it is hoped our church can be of real service and help to all in the neighborhood.

TO THE CAPTAINS:

1. As captain you should call upon those in your district, become acquainted with them—and in so doing discover talent you may wish to use in your calling program.
2. After church on Sundays there is opportunity conveniently to inform the minister of matters that should come to his attention.
3. Use men as well as women.
4. Select key people from various parts of your district to keep you informed of needs and calls that should be made.
5. Captains are encouraged to make calls in addition to those proposed by the general captain, but all calls made should be reported to the general captain.
6. The success of this program depends upon your creative cooperation. We are depending upon you.
7. Plan, if possible, to have calls made on all the members of our parish in your district. What a fine thing if every member of our parish received a friendly visit from some Maple Street Church neighbor each year! The more calls the better.

TO THE VISITORS:

1. Calls should be upon newcomers, the bereaved, the sick, the shut-ins, and in homes where special events occur such as births, anniversaries, graduations, entering college, armed services, etc.
2. The calls should be made on all the family, not just the housewife. Use men and children.
3. Enlist all members of the family in the church, its Sunday services and week-day activities.
4. Invite people to church with you. Call for them.
5. Invite non-members to a forthcoming meeting of any of the organizations of their interest as a guest of the organization, or arrange for some member of that organization to do so. Call for them and accompany them to this first meeting. This includes the Women's Society, the Young Women's Guild, Men's Club, Young Married Couples' Group, Pilgrim Fellowship and Church School. Know the dates and programs of the next meeting of each so that you can be definite and cordial in your invitation.
6. Each caller is expected to become a sponsor for the family called upon, or else should arrange for some congenial person to do so. Sponsorship means taking the family under your wing, inviting them to come with you to church and to church activities. If your family grows delinquent, revive their interest. You are responsible for making the church real and vital to them.
7. One call is not enough. Call frequently enough on your assigned family to establish their loyalty to the church and its functions. They will appreciate your continued interest in their welfare.
8. When the calls have been made report them to your captain, with any comments that should be referred to the minister. A master report is being kept of all persons calling and called upon.
9. Calling cards are available from your captain which may be left when no one is at home, or they may be used to help introduce you to strangers upon whom you may call.
10. Leave your own current church weekly bulletin with the family upon whom you call.
11. If people upon whom you call do not receive a calendar and regard Maple Street Church as their church home, then offer to have the weekly calendar and the Maple Leaf mailed to them. No charge. When doing this please secure full names of all members of the family, ages of minors, and correct address for our church files.
12. These calls can usually be made best by husband and wife, or with another member of Maple Street Church.
13. Report to the captain talents and leadership that may be used in our church program.
14. It is not necessary to wait for a summons from your captain before making a call. Subsequent calls on

(Turn to next page)

*As used in the Maple Street Congregational Church, Danvers, Massachusetts. Paul S. McElroy.

One-Man Church Management

by Arthur L. H. Street

WHERE a by-law of a church corporation provided that "the trustees shall have the general management and care of the property of the church" did the pastor, who was also chairman of the board of trustees, have a right to bind the church for the cost of repairs made necessary by fire damage?

The Massachusetts Supreme Judicial Court answered that question no, and further decided that the circumstances did not show such ratification of the pastor-chairman's acts as to bind the church to pay. (C. A. Dodge Company vs. Western Avenue Tabernacle Baptist Church, 1924, 247 Mass. 330, 142 N. E. 64.)

After the fire the pastor called a congregational meeting—not a meeting of the trustees. It was voted to "renovate the property and put it in a condition for use by the church as a place of worship."

The pastor engaged plaintiff, a builder, to make repairs, stating that he was authorized to act as agent for the church and that payment would be made out of insurance proceeds. As directed bills were charged and sent to him.

The insurance money was applied upon mortgages against the property—as was probably required by the terms of the mortgages.

It was undisputed that the plaintiff fully performed its contract and that the work done was worth what was charged. Nevertheless, the court dismissed the suit for these reasons:

"It is plain that under the by-law above quoted the trustees were vested with authority to care for and manage the property of the corporation and to make needed repairs upon it, and that the pastor of the church, although he was chairman of the board of trustees, had no right to make a contract on behalf of the corporation with the plaintiff without the assent of at least a majority of the members of the board." (It appeared that the board had never met nor performed any official act from the time when the church society was incorporated.)

The court fully recognized that despite the lack of original authority in the pastor to bind the church for the cost of the repairs, the trustees could have ratified what he had done with the same effect as if authority had been given. But the court rejected a contention that a ratification was shown by the facts that the individual trustees, as well as members of the church generally, knew that the contract had been made, that the pastor had reported his doings to the congregation from the pulpit, etc., and that the church paid other contractors who installed electric wiring in the church building.

One may aptly say that law and justice were not on "speaking terms" in this case. But the decision does serve to emphasize the importance of understanding and observing such provisions as exist in church by-laws concerning power to contract on behalf of the society, be it incorporated or not.

Parish Visitor Program

(From page 92)

a designated family are made as you think need requires. These additional calls should also be reported to your captain.

15. Please report any special need for calls to your district captain. Please keep the minister informed of all needs where he can serve.
16. Remember this is a church call. The purpose is to befriend your neighbor and to strengthen the consciousness in your district of a togetherness that church life should afford among church families and neighbors. Your efforts will help to make ours a neighborhood, family church.

Rev. C. E. Burdette was for many years a Baptist missionary in India. In 1874 he was a registry clerk in the post office at Peoria, Illinois. He was charged with having appropriated $3,500 enclosed in registered letters that he had handled. Circumstances were strongly against him, the man who had given him the letters, denounced and threatened him, and the federal authorities ordered his discharge. The shadow of that charge hung over him for thirty-seven years. Then in response to an order to collect all old mail bags, several were brought out in San Francisco. In the bottom of one of them, inside the lining, was found the envelope containing the $3,500.

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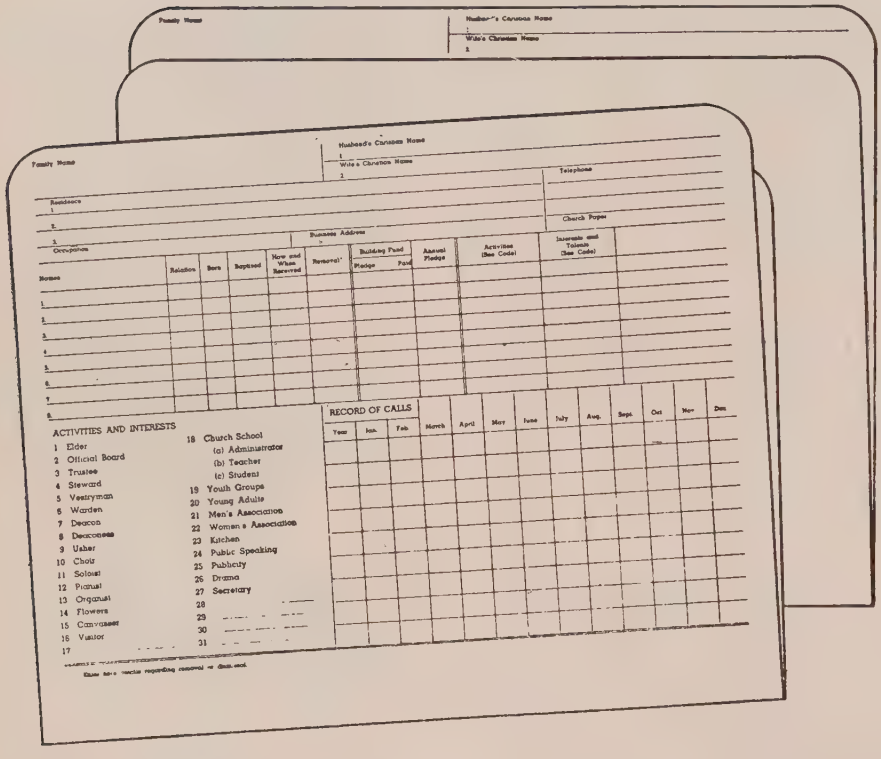
CHURCH MEMBERSHIP PERSONNEL FILE



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A TEMPLE OR A CHAPEL?

I walked into a temple; arched doors
closed behind;
Amid vast, ornate friezes, I found myself enshrined.
Tall windows stained in royal hues, depicting holy art,
Should stimulate the human *mind* to worship, from the start.
Each pew was cushioned in velour; each bore a family name;
And padded kneeling benches stood where had knelt men of fame.
Down the aisle I tiptoed upon carpet thick and soft,
And I beheld the pulpit stand majestic and aloft—
There would the rector read the Word and lead the solemn prayer;
Below him chancelled choirs would sing *Amen* in tones so rare.
Yet I was cold and lonely there where riches did abound;
They seemed to bar God's Spirit—it was nowhere to be found.

I walked into a chapel; the door remained ajar,
And wisps of sunlight drifted in, scattering themselves far.
Pastel panes of window glass reflected them and showed
Memorial names of loved ones whose spirits here yet glowed.
The benches, carved by loving hands, now bore the marks of years
Of worship pure and joyful, yet mixed with honest tears.
I slowly wandered down the aisle; I glowed within to see
The simple pulpit and the choir stood right in front of me.
No one would have to strain to hear the preacher read the test,
And each would hear one anthem sweet, then *join* to sing the next.
My heart was thrilled; I bowed in prayer; for this, a place so small,
Was spacious quite to show God's love and wondrous grace to all.

—Rena Cheek Bland
Louisville, Kentucky

TRANSITION'S KEY

All human hopes are wandering off;
And in the wilderness they end.
The dust of ages gathers there;
The new with old will quickly blend.

Back to the primal wasted thoughts
Of Paradise or Elysium grand,
The emergent genius harks in vain.
No triumphs can late days command.

Man prone to evil strays in gloom.
The darkened mind is fraught with woe.
The will, unsteady, chances ill.
No height attracts; sin strains below.

One way alone shines clear with light.
One Utopia only breaks through clouds.
God, plain to man in Christ, compels
Our change to angelic wings from shrouds.

—George Hibbert Driver
Marblehead, Massachusetts

WOULD INCREASE CHURCH PROPERTY TAXES

Indianapolis—Indiana churches which own income-producing property will be subject to new taxes if the General Assembly passes a bill proposed by a son of Wendell Willkie.

Rep. Philip H. Wilkie, of Rushville, and George Diener, of Indianapolis, introduced a measure to require payment of Indana's one percent gross income tax on all property which now is taxed as real property.

Indiana taxes as real estate the property of religious, fraternal and charitable organiztions which produces an income and is not used for strictly religious or charitable purposes.

The measure was referred to House Ways and Means committee B, often referred to as a "graveyard" for bills. —RNS.

KILL PLAN FOR TOUR BY SOVIET STUDENTS

Toronto—Strong opposition by Roman Catholic and other colleges has killed a proposal that individual student bodies sponsor a tour of Canada by Soviet students.

The University of Toronto students' administrative council voted against the plan. One reason given was lack of interest by students of other universities.

Last fall, the National Federation of Canadian University Students voted at its annual convention against sponsoring the tour. The suggestion was then made that it be taken up by individual universities.

A poll of student bodies showed that only four of the twenty-member universities favored the proposal. These were McGill, Dalhousie, Saskatchewan and the University of Western Ontario at London.—RNS

PROTESTANTS CHARGE GOVERNMENT NOT FOLLOWING CONSTITUTION

Rome—A committee of the Federal Council of Italian Evangelical Churches charged here that the Italian government intends to apply old Fascist laws regulating Protestants, rather than adhere to the guarantees of religious freedom in the postwar constitution.

The International Affairs Committee of the Council said it had reached that conclusion "after careful analysis of the religious freedom situation in Italy."

A statement issued by the committee said the new Italian constitution guaranteed greater freedom than the old Fascist laws.

"Nevertheless," it added, "the government intends to apply only the latter regulations, although Italian magistrates have declared repeatedly that the illiberal Fascist laws on the juridical status of non-Catholic cults are implicitly abrogated by the constiution."

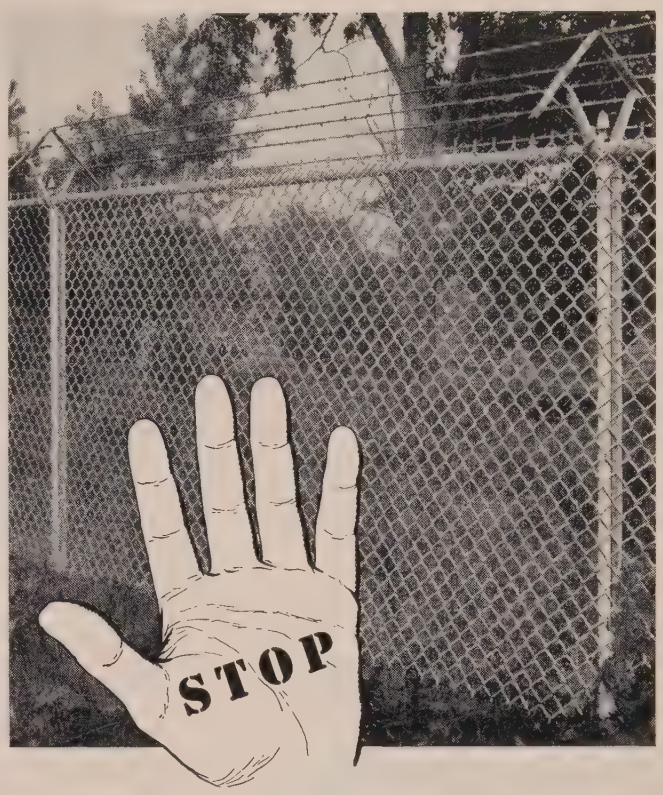
The committee urged establishment by the council of a special legal office to protect Protestant denominations from "recurring intolerance."

It is said two American Adventist leaders had promised American support for creation of the legal bureau.—RNS

SPONSOR SERMON CONTEST FOR CHAPLAINS

Washington, D. C.—Protestant chaplains in the armed forces and Veterans Administration hospitals have been invited to participate in a sermon writing contest.

The contest, offering $300 in prizes, is sponsored by the interdenominational General Commission on Chaplains. A total of thirteen prizes will be awarded and the best sermon will be published by *The Chaplain,* monthly magazine distributed by the General Commission.—RNS.



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The Value of a Visit to Palestine—III

*by G. B. F. Hallock**

THE Bible was not written for Orientals alone; but it is well for us to remember always in reading it that it was written by Orientals, in Oriental lands, and in Oriental languages. It uses Oriental words and phrases and figures of speech. Its references are to Oriental customs and manners and scenes. It is perfectly plain therefore that the better we understand Oriental life and habits and languages the better will we undertsand this Oriental Book, and here also are some of the advantages of new and more modern versions.

We do not mean to imply that any one who may read the Bible anywhere and in any language may not find Gospel truth amply sufficient to make him wise unto salvation and to prove of inestimable help in his Christian life. But what we do mean to say is this, that there are degrees in the understanding of the Bible, and that there is great value in any studies and travels that give a knowledge of Oriental life or that cast upon the Bible lights from its Oriental source.

We are westerners and live in a new age and under new conditions of life. To be sure, they are immensely better times and immensely better conditions, but they are essentially different than those in which the Bible was written. The result is that many of the figures of speech and of the references employed in the Bible as perfectly simple and intelligible to those for whom it was first written now require explanation in order to be understood by those who have been trained in other parts of the world, in later times, and under changed conditions of life.

For example, when we read in the Bible that in the dark days of adversity there shall no longer be heard in the streets "the voice of the bridegroom and the voice of the bride" we have nothing in our Occidental experiences to explain this common figure of speech. As some one has said, "Bridegrooms and brides, in our Western civilization, are not accustomed to cry or shout in the city streets—at least so long as they live peaceably with one another!" But when we learn that both the bride and bridegroom in Oriental countries are accompanied through the streets by separate processions, and that hardly any event in Eastern social life is the occasion of such hilarity, or of such vociferous rejoicing as a marriage ceremony, we gain a fresh understanding of the force of this Bible illustration.

Again, when we hear Jesus sending out his disciples hurriedly to preach the gospel and telling them, "Salute no man by the way," we would be quite at a loss to understand his meaning did we not know of the habit of Eastern greetings, with their long, time-consuming and almost senseless series of questions and answers, and of the numberless bowings and scrapings and genuflections employed. It was a command to the disciples to make haste, to lose no time, to do their work quickly as its importance demanded.

Or when he sent them out two by two, telling them to take nothing for their journey, we must be at a loss until we comprehend the prevalence of the spirit of hospitality in the East.

Until we know of the primitive lamps of the Bible times, with their open receiver for oil or melted tallow, a simple rag or bit of flax for a wick, and the care needed to keep the reservoir filled and the wick burning, how can we take in the full force of such a Bible expression as this, "The smoking flax shall he not quench?" which is intended to tell with peculiar emphasis of the tenderness and patient love of a Saviour who will even revive a dimly burning wick of spiritual life which otherwise would surely expire?

All that we have said of the importance of a study of the customs and manners and languages and times of the Bible, may be said with equal emphasis regarding the importance of a study of the land of the Bible — its mountains and hills and valleys, its streams, its cities, its villages, its soil, its products, its people. As was said in a former article, "The land illustrates the Book; the land illumines the Book; the land confirms the Book; the land intensifies the interest of the Book.

*Emeritus minister of the Brick Presbyterian Church, Rochester, New York.

SHREVEPORT DOWNTOWN CHAPEL DEDICATION SET

Shreveport, Louisiana — An interdenominational Downtown Chapel, financed by popular subscription will be ready for dedication by March 15, Postmaster R. H. Nelson, member of the city's chapel committee, announced.

The chapel will be located in a room 18 by 24 feet on the second floor of the new Texas Eastern building. Alterations will be financed with contributions of $6,100 given by citizens in a campaign conducted by the Shreveport Journal.

Pews with kneeling rails will accommodate about thirty persons and an altar where as many as a dozen persons at a time can kneel will be provided.—RNS

METHODISTS PLAN CAPITOL HILL CHAPEL

Washington, D. C.—Plans for a new place of worship on Capitol Hill which will be available to church groups of all denominations were disclosed here by the Methodist Board of Temperance.

The Board said it will convert the auditorium of the Methodist Building, which it owns, to a chapel. The building is located on Capitol Plaza, across the street from the Senate wing of the Capitol and the United States Supreme Court building.

As soon as funds become available, an altar and pulpit will be installed, together with an electric organ, and the auditorium seats will be replaced by pews.

"We envisage this as a place of worship that can be used not only by Methodists, but by members of other groups," said Dr. Caradine B. Hooton, the Board's executive secretary.

"As is well known, the Capitol itself does not provide any quarters suitable for worship, although legislation has been introduced to provide for a chapel for members. Throughout the whole Capitol Hill area there seems to be no chapel, and we hope to provide for this need."—RNS

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Churches may well provide their ministers **When Loved Ones Are Called Home,** by H Werneke, for distribution to bereaved families. Contents: God Comforts Us and Heals the Wound of Separation; Death a Reverence Inspiring Experience; Death the Gateway Into Life Everlasting; Questions That Puzzle and Distress; Eternal Life Now!; Remembering Them Without Pain; Bible Passages for Varied Sorrows; Poems Applying to the Death of a Child. Fifty-two pages—60 cents, two for $1.00. **The Old Orchard Publishers, Box 38, Webster Groves 19, Missouri.**

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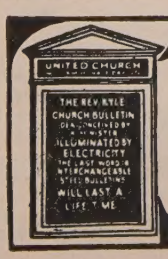

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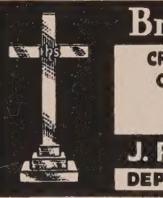

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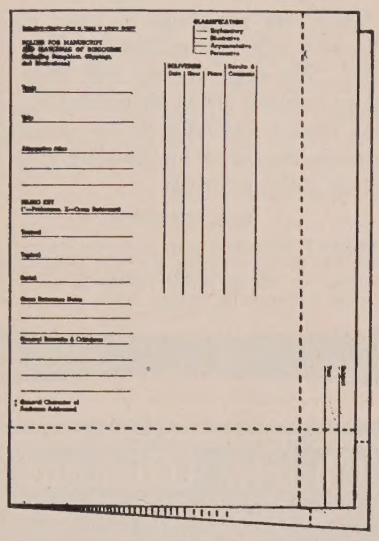

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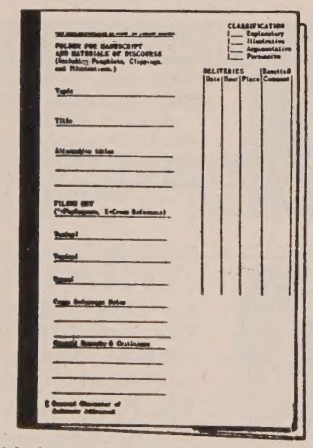

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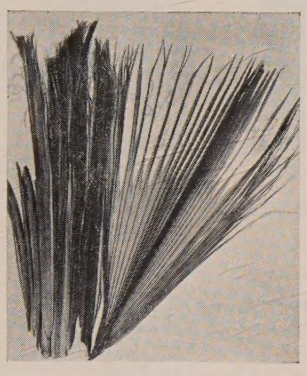

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See pages
50 and 51,
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